

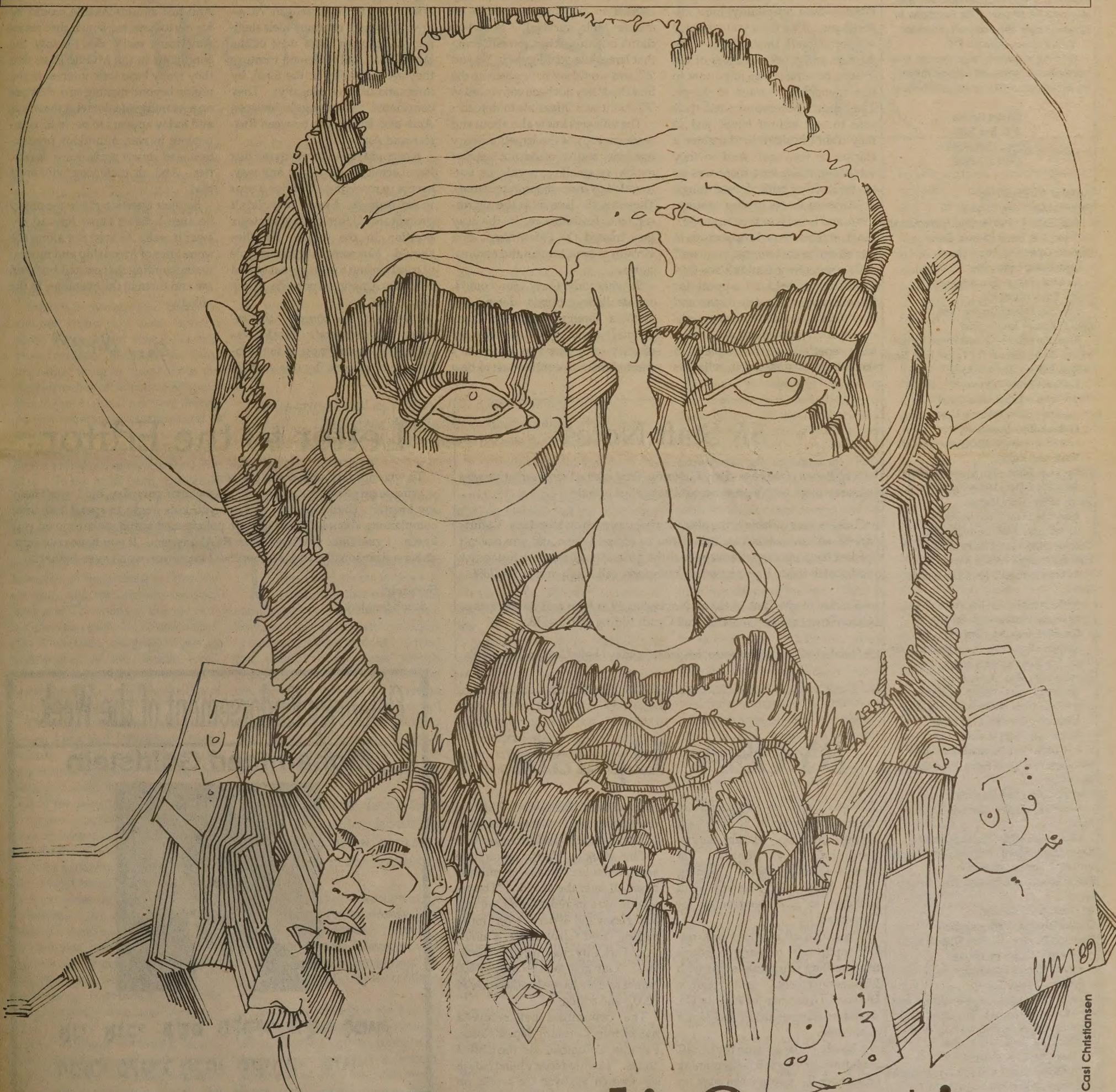
STUDENT REVIEW

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year 4 • issue 10

Brigham Young University's UnOfficial Weekly Magazine

November 22, 1989



The Arab-Israeli Question

SR Art by Casl Christiansen

STUDENT REVIEW

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Student Review is an independent student publication dedicated to serving Brigham Young University's campus community.

Student volunteers from all disciplines edit and manage Student Review; however, opinions expressed are those of individual authors and do not necessarily reflect views of the SR staff, BYU, or The Church of Jesus Christ of Latter-day Saints.

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We invite all students to get involved with Student Review. Articles are welcome from anyone involved in the BYU campus community.

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Editor's Note:

Why Do You Support Israel?

WHEN LIVING in the village in Egypt, they asked me a question. It would normally come after they fed me, poured water over my face, hands and feet, and after they let me sleep off the *helba*, and the summer day.

It was then their question, as open-faced as their hospitality, most angered me. Why does your country support Israel? they asked. The farmers and school teachers of the village, because it was important to our friendship, wanted to know. They didn't hesitate to send their sons to war against Israel, just as they didn't hesitate to slaughter a chicken to feed me. And so they wanted to make sure there was no shame in doing both of these things.

"America wants to stop communism, and Israel is anti-communist," I said, at first. "Israel supports us in our efforts to contain communism."

Of course they couldn't see this. Communism held no appeal for these Egyptians, or any others and they didn't consider it an encroaching threat or problem for Arab countries, especially when compared to the threats they found in religious

apathy, Western decadence, and Zionism. It wasn't a factor, and they didn't see why we might think that it was.

Usually then I pointed out that the Jews have been driven and abused and murdered in history, over the centuries, and Americans feel they needed to support the Israelis to ensure their survival. But they didn't buy this either, remembering that Israel attacked Egypt in '56 and '67, and would not have given up the Sinai had they not been convinced in '73 that it was infeasible to defend.

The villagers knew also about and were envious of the Israeli military machine, and so could not see that nation as small, or weak, or surrounded by overwhelming enemies. They saw the Israelis as the aggressor, and furthermore, in the way they treated the Palestinians, as a violator of basic human and national rights.

So what could I say? How could I, on idealistic grounds, defend my nation's foreign policy to these people? How could I present my country as a friend as much as I wanted them to consider me to be a

friend?

I might have said we wanted a trusted ally in the region, and Israel was such an ally. But, first of all, they would not have believed U.S./Soviet rivalries to be an adequate reason for our backing Israel (for airlifting timely and decisive emergency armaments to the Israelis in '73, allowing them to continue their shelling of Egyptian cities west of the Suez Canal, and to defend territory they were holding in the Sinai, by international law, illegally). They considered their struggle between Arab and Israeli, not between Russian and American.

Nor could I even say to myself that Israel acted as our ally in any way, except in receiving 2.7 billion a year in aid from us. I knew they didn't promote the U.S. interest or strategic position in the region, as allies should. Nor were they an example of freedom and tolerance that would enhance American prestige in the area.

I knew, on the contrary, that respect for democratic ideals was damaged, among most of the community of nations, by our associa-

tion with Israel.

Nor could I or would I submit to my generous hosts an explanation of U.S. internal politics, and the disproportionate power held by some factions and lobbies in our country that have successful fundraising methods and generous constituencies. And just as unthinkable would be for me to have explained that many Americans really don't know the conditions in the Middle East, that they really have little interest in the region beyond making sure they are on a winning side. Israel at that time, and today appears to be, in its competence in war, munitions production, and desert agriculture, a winner. And an underdog winner at that.

So their question made me angry because I didn't know how to answer it well. At least not along the same lines of friendship and mutual understanding that existed between me and them in the evenings, in the village.

Gary Burgess

SR Staff Notes

• *Staff Person of the Issue:* Troy Matterfis. Troy is an ad representative who came through with a great account at the last minute

• T-shirts are available at the office during paste-up on Mondays. T-shirts are \$8 and sweatshirts are \$15. If you've ordered them and you haven't picked them up, they're now open to the general public so dash over quick and snatch them. If you have any questions, call Leigh-ann at 374-2896.

• Sunday Night Chat - held on November 19 at 8pm and the Backstage Cafe. To get reading material, call Cyndi Riding at 375-4548.

• Thanks to Charles Metten for his great Sunday Night Chat on the twelfth..

BYUSA Update

Project Uplift, an annual service Program sponsored by Brigham Young University Student Service Association, is looking for groups—Family Home Evening Clubs, Relief Societies—to send packages to LDS servicemen for Christmas.

"Project Uplift provides an excellent opportunity for various groups to share their Christmas spirit with LDS servicemen," said Heather Dunford, a freshman for Atlanta, Ga. who is working on the Project Uplift committee.

A booth will be set up in the ELWC step-down lounge at BYU beginning November 8. Groups can pick up names and prepare one pound packages filled with non-perishable candy, BYU paraphernalia, books and magazines, etc. Students can then return the packages to the booth

no later than December 1. Manila envelopes used for the packages can be purchased at Post Offices for \$.35.

The Project Uplift committee wrote letter to chaplains on military bases all over the world. "The response was incredible and we still are receiving letters with more names," said Carol Yager, a junior from Park City chairing the committee. "Our goal was to receive 500 names and we have already received 1200," she added.

The committee has received names from Germany, Japan, Korea, Panama, Columbia, and the United States. "I love to picture hundreds of servicemen all over the world on Christmas Day as they open the packages from anonymous BYU students, who selfishly gave in the spirit of Christmas.

Letter to the Editor

To whom it may or may not concern:

I sure hope you boys can get your act together, someday, but I won't hold my breath. Until that day, perhaps you kids ought to spend less time complaining about BYU and Church policies and spend more time on you knees. I guarantee you'll get some REAL answers. If you have criticisms about me personally, let me know (but I know you won't even bother).

Sincerely,
Jacob Smalley

Celebrity Endorsement of the Week

Mohammed Goldstein



אני, אנכי קשם פלמיד, לומר, למורו
חוקר, פלמיד חכם, סקירה, עיון
הקירה, בחינה חדשה השקפה חזרה
שנון, סקירה העברה בקרתו מאתר

(Translation: I love Student Review)

RELIGION

Reflections
on the
Restored Gospel

Towards a Peace in the Near East

by Daniel C. Peterson, Near Eastern Languages

PEOPLE WHO KNOW little about the Arab-Israeli conflict are sometimes fond of putting it into what they imagine is its world historical context. One can hardly expect peace in the Near East, they airily remark, since the Arabs and the Jews have been at one another's throats since the dawn of time. Why expect it to stop now?

But this is entirely false. So, too, is another commonly held opinion about the problem: that it is a religious conflict. Perhaps the most important thing to know about the Arab-Israeli conflict from a religious standpoint is that it has very little to do with religion. In its origins and its essence it is not religious at all.

Historically, Arabs and Jews have gotten along rather well in the Near East. There have been problems, and there have been periods of greater or lesser bigotry, but, by the standards of the ancient and medieval world, relations between Arabs and Jews, or between Muslims and Jews, have been quite good (far better than, say, the relations between Jews and Christians in Europe during the same period). To choose just one illustration, the greatest Jewish philosopher of the Middle Ages, Moses Maimonides, served as a court physician to the rulers of Egypt and wrote in Arabic.

The stage was set for the clash between Jews and Palestinian Arabs with the rise of nationalism in the nineteenth century. During that period, conditions became so intolerable for Jews in various parts of Europe — one thinks of the Dreyfus case in France and the pogroms of Czarist Russia — that they began to look for a place of refuge where they would not be subject to the whims and cruelties of their "Christian" overlords. At roughly the same time, the Arab world was beginning to simmer with dissatisfaction against its Ottoman Turkish masters. (One phase of its struggle for independence is depicted, with some liberty, in the movie *Lawrence of Arabia*.)

The problem, obviously, is that the Jewish quest for refuge settled upon Palestine — a place inhabited by newly-nationalistic Arabs who were already in the midst of a struggle to rid themselves of foreign domination.

The first Zionists to settle in Palestine were, for the most part, idealistic Eastern European socialists of a secular cast. Later led by people like David Ben Gurion, they largely set the tone for Israel in its early days. (A group of orthodox Jews had been in Jerusalem for many years, of course, but they enjoyed reasonably good relations with their Arab neighbors and tended to ignore or even to oppose secular Zionism. To the present day, the attitude of ultra-orthodox Jews to the Israeli state can be fundamentally hostile.) Like-

In its origins and its essence, [the conflict] is not religious at all.... [But] if the Arab-Israeli conflict becomes a religious war, it will almost certainly become far more violent.

wise, the Arab resistance to a growing Jewish presence in the Holy Land was and has continued to be basically secular.

THERE IS A DANGER, however, as the years go by without a resolution, that religion will come to play a larger and perhaps a dominant role in the dispute. Signs of this are already evident. Armed and religiously motivated Jewish settlers, for example, have added yet one more complication to any future solution involving the West Bank of the Jordan River, which they like to call "Judea and Samaria." Some groups are preparing to rebuild the temple in Jerusalem, which they

Some Mormons, bedazzled by scriptural promises to the Jews and by the... Jewish contribution to our own religious heritage, have tended to see nothing but good in Israel, and only... evil in the Palestinians. This, I think, is idolatry.

think requires the destruction of the sacred Muslim shrines already occupying the temple mount. The potential for bloodshed in connection with such movements is staggering. Indeed, they have already led to bloodshed.

Obviously, though, it is not only a Jewish turn to religion in the conflict which should frighten observers. If the professedly secular democratic leadership of the Palestinian movement continues to prove itself unable to secure a settlement, religious militants will be more than willing to step in on the Arab side as

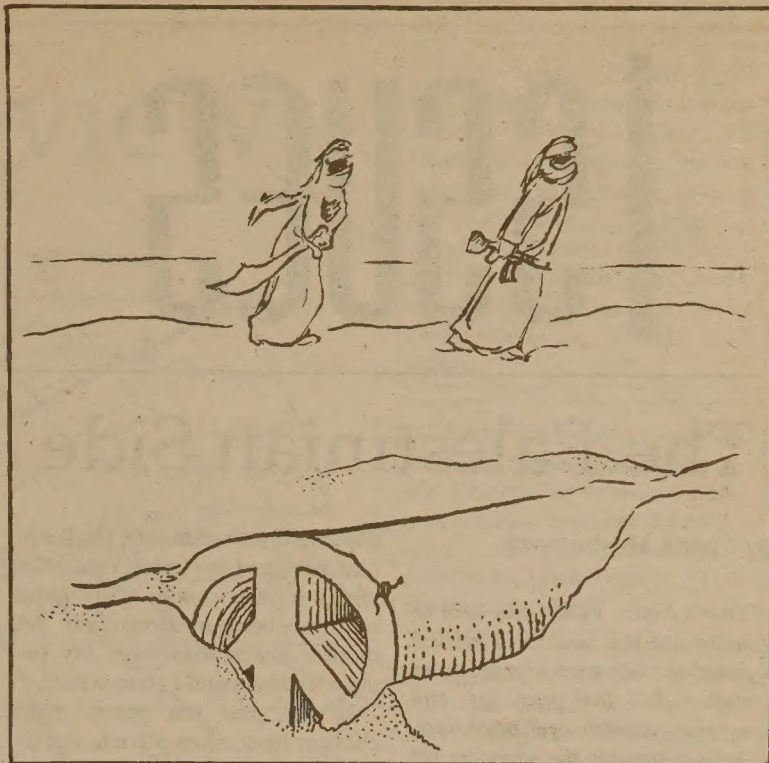
well. Already, the rise of Muslim fundamentalist groups throughout the region reflects the perception by many in the Near East that "western" solutions such as liberal parliamentary democracy (in the '20s and '30s) and socialism and industrial planning (in the '50s, '60s, and '70s) have failed to deliver on their promise of a good and meaningful life. Islam, however, offers an indigenous way to cope with the challenges of the modern world.

Why should this frighten? First of all, it bodes ill for the non-Muslim

Arab minorities in the area, who stand to lose their legitimacy as full-fledged members of the Arab community. Both bourgeois liberalism and the various leftist ideologies that supplanted it have been willing to view them as Arabs, even if non-Muslims. An "Islamic" solution to the conflict would not be so accepting.

Furthermore, if the Arab-Israeli conflict becomes a religious war, it will almost certainly become far more violent. As things currently stand, most Palestinian guerrillas can be counted on to want to survive — a fact which makes defense against them far more simple than it would otherwise be. And even now,

in the days of the *intifada*, the bulk of the Palestinian population is basically inert. If, on the other hand, future Palestinian warriors see even death as a winning option, as a ticket to paradise in a *jihad* against Zionists, and if the general Palestinian population is inflamed with religious passions to resist occupation, then there will be no way for Israel to contain them. (There are several million Palestinians within Israel's own proclaimed borders, to say nothing of those elsewhere.) Theologically-defined conflicts are much more difficult to solve through com-



SR Art by Scott Hendricks

promise, and factions involved in them are much more prone to demonize or dehumanize their opponents.

Common sense would indicate, therefore, that both Israeli and Palestinian leadership should seek to reach an accommodation before the situation is utterly beyond their control.

FINALLY, AND NO less importantly, if Islam and Judaism are pressed into service for the justification of evil, their great legacies of civilization and spiritual truth will to that degree have been prostituted. Such a perversion will impoverish all humankind. Religious faith should tame us, and sanctify us, rather than give us a weapon with which we can condemn and de-personalize others and aggrandize ourselves. To the extent that a man's personal religion allows him to justify "walk[ing] in his own way, and after the image of his own God," it becomes an evil religion. If we go to vast efforts to save snail darters and to move stone monuments away from waters rising behind a dam, how should we react to the potential abuse of two of the greatest spiritual traditions of mankind — traditions which enshrine some of the highest thoughts and noblest values conceived in human history?

But back to Palestine. What should be the attitude of Latter-day Saints toward this most intractable of all international conflicts? There is, it seems to me, no obviously "Mormon" political position in the Arab-Israeli dispute. Even a belief in the gathering of the Jews, as such, does not dictate any particular mode of politics. Equally clear, however, are the moral standards which we should apply uncompromisingly in our analysis. People on both sides have committed horrible crimes, and we should be aware of this whether the perpetrators are "ours" or "theirs." Neither faction

has shown itself worthy of uncritical support — but then, neither has any government anywhere, at any time.

Some Mormons, bedazzled by scriptural promises to the Jews and by the inestimable Jewish contribution to our own religious heritage, have tended to see nothing but good in Israel, and only pure, unalloyed, unprovoked evil in the Palestinians. This, I think, is idolatry. But so, too, is the attitude of those few Latter-day Saints who, from study or experience, have learned that there is wickedness among the Israelis and goodness among the Arabs, and who have thereupon overreacted in the opposite direction.

PEACE WILL NOT come in the Near East — or anywhere else, for that matter, including our own homes and families — until the basic values of kindness and mutual respect and selflessness overcome the demons of greed and vengeance and tribalism. It is the duty of Latter-day Saints, as well as all Christians, Jews and Muslims, to remember this fact, to preach it, and to live in its light. Here, it seems to me, is where religion can and should enter into the picture. Some may object saying, that this is trite, trivial, unhelpful. Goethe is supposed to have remarked that "it irritates people that the truth is so simple." But so it is.

Cognitive Garnish

by Ken Meyer

"And let virtue garnish thy thoughts..."
(D&C 121:45.)

WHAT'S A GARNISH? Is it a vegetable or an exotic rock? Neither. The Oxford English Dictionary defines "garnish" as "to furnish a place with means of defense," "to equip or arm oneself," "to fit out with anything that adorns or beautifies."

Thus virtue can garnish our thoughts by making them a means of defense or by adorning and beautifying them.

ISSUES

The Palestinian Side

by Vivian Mushahwar

Editor's Note: Vivian was born in Jerusalem and is a Senior in Electrical Engineering. She wrote this article for a religion class two years ago, and though many events have changed since, her feelings towards the issues are the same. Earlier this week, SR Contributing Editor, Merrill Oates and others tried to put together a speaking conference with Vivian and other students involved in both sides of the issue. As this article shows, opinions on both sides are strong and the "conference" was little more than a shouting match.

THE HISTORY of the Middle East is often discussed from a political viewpoint, but it consists of much more than that. While historical events are important to understanding the tension in Palestine, also important are familial, cultural and religious values of the Palestinian people. As a Palestinian, I feel justified in using myself as an example of these values.

On the political side, I must admit that Palestinian armed attacks on Israeli targets take place every now and then. But Israeli settlers roam the streets with their rifles, shooting whoever they want whenever it seems necessary. Churches and mosques get raided every once in a while by these settlers pushing worshippers to the edge of their patience. The resulting anger starts severe clashes between the two sides.

Due to the strikes and demonstrations held by students, Palestinian schools and universities get shut down every now and then, either permanently or for a period of two to four months. Shops and even houses are also shut down. While shops are only closed temporarily, houses are either blown up or sealed so that they can't be entered or used.

This might imply that Palestine is the most dangerous place a person could think of, but actually a person can easily survive over there. The situation might seem extremely dangerous to a foreigner, but it is not for a native. We have learned to cope with such an environment for so long that we consider it to be "normal." But anyone can easily sense the fear a mother holds for her children, a sister for her brother, a wife for her husband.

My family can be considered a typical Palestinian one. As youths, my grandparents and parents went through the worst periods of the war that took place in Palestine. They lived through three different peri-

ods; the British mandate, the Jordanian rule, and the Israeli rule. Our life goes on normally. My father continues being an accountant. My mother is a housewife. My two older brothers and I go to school.

In the past ten years, many changes have taken place in our extended family. In those ten years, many older members of the family have disappeared. They simply ceased to exist. At first, I could not comprehend why people should die, but as I look back on it now, I see the cycle of new life. New members were added to our family as if replacing the old ones. This last year three of my grandparents died—two on my father's side and one on my mother's. These marked the end of their generation in the Mushahwar family, for the oldest member of the family is now one of my uncles.

Though I was depressed by the deaths of my grandparents, I can see all three of them in my young cousins. Somehow they compensate for the loss of the older people. Very few marriages take place in our family in comparison to other families. Perhaps we have declared a strike against marriage. As I look back though, I realize how much I owe my parents. Coming to the States has made me realize how much I have to thank my parents for.

My culture and the organizations

by Mike Hammer

WHILE AMERICANS ARE generally sympathetic to Israel, Mormons tend to look at the Palestinian/Israeli conflict with a stronger pro-Israeli bias, says Martin B. Hickman, former director of the BYU Jerusalem Center for Near Eastern Studies.

American sympathy for Israel stems from various sources. First, Arabs are usually mistrusted, because they are unfamiliar to Americans. Americans are familiar with Jews, Hickman said, and always have an image of them, whether good or bad. Second, since 1948 Israel has acquired an underdog image, which is only now beginning to erode. Mormons in particular tend to base their sympathy more on religious fervor than on actual knowledge of the political situation.

Through careless reading of the scriptures and current events, many Mormons arrive at the conclusion that Israelis are "good," Arabs "bad." "Latter-day Saints are particularly susceptible to a hasty judgement of the role (the political state of) Israel plays in the fulfillment of prophecy," Hickman said.

But the Jerusalem Center provides an excellent opportunity for students to see the other side of the story. Students usually go with a strong pro-Israel bias, and while they are there some needed correction takes place in their education, said Hickman. They learn to see that there is another side to the conflict: people with real flesh and blood, who hurt and bleed.

that surround it (the PLO, the Greek Orthodox Church and Bir Zeit University) are also important parts of the conflict in Palestine. I view the PLO as the leadership which will, if God wills, lead us to freedom. Even though I might not agree with all the views the PLO has, I still look at it as a leader that I trust. Many consider the PLO a terrorist organization rather than a representative of an oppressed nation. Many don't know that it is a charity organization. It helps Palestinians all over please see Side next page

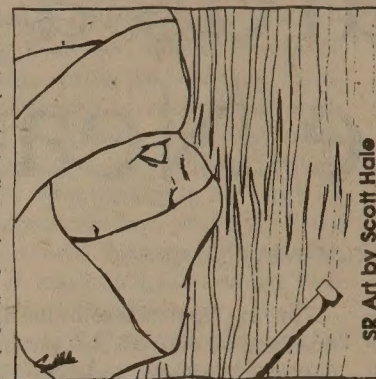
As a result of their experiences, students sometimes come away with a slight "over-correction." They may even be pro-Palestinian when they return home, but soon a more balanced perspective returns.

Hickman added that there would be no over-correction were it not for the "intifadeh," or the Palestinian uprising. Students often see violent interactions between Palestinians and Israeli soldiers which serve to heighten their awareness of the conflict. The "intifadeh" causes most students to look at Palestinians with a greater degree of sympathy.

"They (the Palestinians) are somewhere between Mao (Tse-Tung) and Martin Luther King," said Hickman. The Palestinian way to approach Israel is "somewhere between guerilla warfare and passive resistance." This appeals to students' sympathies.

The only solution to the problem that Hickman sees will come when Israel recognizes that the world has changed. Israel needs to take a risk and trust the Palestinians to live up to their peaceful claims. By the same token, the Palestinians must recognize Israel's right to exist and their need for guarantees that will provide defensible borders.

"I am hopeful that the present jockeying for position will produce some settlement," said Hickman.



SR Art by Scott Hale

Every Pillager Has A Vision, But Only A Few Know How To Share It.

You might say "sharing the vision" was Attila the Hun's specialty. He was the leader of the Huns, an antisocial group known throughout history for destroying Western culture & helping bring on the Dark Ages.

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Thanks to Attila's innovative spirit of fun, the Huns prospered. What began as a dream resulted in a bad name recognized by high school dropouts all over Utah County.

At Geneva, we salute Attila as our Philosophical Progenitor for 1989. Thanks to him, we can all catch the vision.



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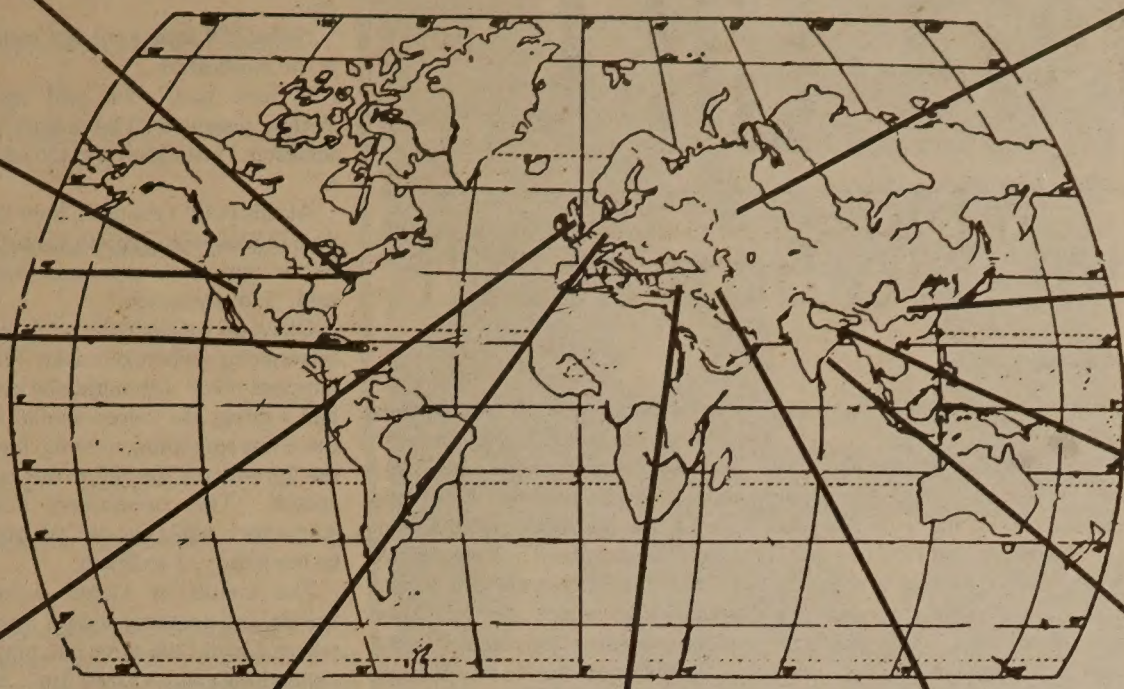
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World in Review

by Jaleen Nelson



United Nations: In an unprecedented move, the UN approved a 260-man delegation of unarmed military observers to monitor the Central American governments' pledge to cease aiding and harboring rebel groups.

United States: Two Israeli soldiers were killed in Arizona during the test firing of an artillery piece undergoing joint U.S.-Israeli production.

Jamaica: Prime Minister Michael N. Manley, the first head of state in the western hemisphere to propose an international paramilitary force to combat Andean drug traffickers, withdrew his proposal, stating that the idea "was a little ahead of its time."

United Kingdom: Prime Minister Margaret Thatcher hopes to lead the Conservative Party in an unprecedented fourth term of office, but for the first time publicly announced she would not seek a fifth term.

Soviet Union: Human rights advocates are requesting an international investigation into the treatment of Sergei Kuznetsov, who was arrested after passing out pamphlets containing detailed information on official corruption. Kuznetsov's trial is considered a test case of Soviet commitment to respect civil rights.

China: Continuing a year-old economic retrenchment program, the Chinese government closed over a million rural and 2.2 million private enterprises in efforts to manage the growth spurt in rural business ventures.

Bangladesh: Clashes between riot policemen and strikers wounded at least 100 during a nationwide anti-government strike in early November.

Sri Lanka: Nearly a month after Indian troops pulled out of Ampara, the Liberation Tigers of Tamil Eelam made off with two tractor loads of weapons after attacking rival rebel camps, leaving 31 dead.

East Germany: The East German government dissolved the Politburo, then announced that citizens of East Berlin were free to leave. West Germans joined with East Germans in picking at the wall and carrying away bits and pieces.

Lebanon: Christian East Beirut came to a standstill, while demonstrators supporting General Michel Aoun stormed the residence of Patriarch Nassrallah Sfair to protest the election of Rene Moawad and the newly approved Peace Plan.

Iran: Celebrations marking the 10th anniversary of the seizure of the U.S. Embassy in Tehran included the hanging of four alleged CIA spies.

Side from page 4

the world in their education, work, and other fields. It aids refugee camps, backs schools and universities and helps those whose homes have been destroyed or closed because of the Israeli policy of mass punishment.

My church is another organization that I value highly. I believe that my church is the house of God. My church is one place where I feel secure. Being a Greek Orthodox and of a family very fond of religion, I got involved spiritually, if not physically, in the different rituals held by the Greek Orthodox Church at a very young age. I was christened when I was forty days old and baptized when I was about nine months old. Of course, I wasn't aware of the events at the time, but they mean a lot to me now.

Bir Zeit University is valuable to me because I believe that an education is the strongest weapon a person can have. No one can deprive you of it once you receive it. Bir Zeit must fight hard to survive because as the best national university in Palestine, it is the Israeli government's main target. It can hardly ever get a building permit even though land is available. To annoy the students, Israeli check points are often stationed on all roads leading to the university. When troubles take place in the town, the university is held responsible and is faced with closure sentences for periods ranging from two to four months.

Misconceptions about the situation in Palestine abound and hopefully now many more will understand the Palestinian side of the issue. No one will ever be able to demolish our entire nation. No matter what happens, Palestinian demand can never cease to exist, for as long as there is one Palestinian left on this earth, he/she will continue to fight for his/her honorable cause.

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CAMPUS LIFE

Obsession: No Fun at All

by Jon Armstrong (not the Religion Editor)

IT HAPPENED LAST semester. Look, I enjoy wearing my heart on my typewriter, so just chill. It's *cathartic*, dammit.

It was the storm. And also the music. Violent hail. The Pogues.

But longing for love led me to obsession. A fatal attraction if you will. I was on the rebound from a destructive marathon relationship that took three months to completely get out of. So I was lonely for affection. I will admit that I am an affection vampire. I crave affection madly. I torture myself by not getting into situations where I can receive or give affection. Call me reactionary, I don't really care. Joe Jackson sang a brilliant song about being number two...listen to it.

I am afraid to express anything more than a severe like for a woman. Love kills, man.

I met a woman last year. It was late autumn, a traditionally romantic period in my life. And this woman was not someone that I was in love with instantly. We just had a very similar kind of speech and posture that made communication a real peace festival.

So time passes. It was winter. A winter of discontent, which there was nothing wrong with, but I suddenly had vacant weekend time. It got filled with my lengthy New Age synthesizer mood compositions. And fierce loneliness.

Then I began to hang out with my late autumn acquaintance regularly towards the end of February. She lent me a couple of tapes. One tape was The Pogues. Upon my first lis-

ten to the Pogues there was a violent hailstorm.

I had asked her out the night before. (Well, she invited herself out with me.) The night of the wild storm I realized that I *had* to see this person, that we needed to share the storm, and that the previous few days of constant interaction had cured my blues, and solved every major problem my simple, yet quite baffly mind could conjure. So I walked through the storm (sans Carousel chorus) and I realized that I knew that this woman was a risk, that her past says she goes through men like (insert your favorite cliché here). Let's just say that she's easily attracted to people, and I knew this. And I knew that she had very punk rock relationships with males and then disappeared from their lives after a month or so. This knowledge wasn't bad, or evil, because I *knew* and I didn't care. Because I *had* to see her. All the while, something about a rainy night in Soho blared through my walkman.

I began to walk toward her place. The hail had brought lightning and thunder, and I was soaked. I loved it. About halfway there, I stopped myself and said, "Self, take a chill, you stupid bonehead. She probably doesn't really need to see you like you crave her. Go home." So I did.

After 20 minutes of solitary brooding in my room, I dialed her number. Busy. Wait 20 seconds, dial, busy. Repeat for the next two hours or so. My personal recipe for frustration galore.

Finally, I jumped in my car and

drove to her place. What happened at that point is foggy. I just remember her asking me to hold her. And after a while I kissed her, slowly and cautiously. It was ethereal and wondrous. Round about 5:30 am, I drove with her to Smith's and we bought some milk, bread, and Jolt Cola. What more does one need? Exactly.

Our first date was 36 hours away, and I was a fool, completely smitten by the worst case of obsession in my life. Ever.

So. The morning after the storm and the romantic encounter of a lifetime or two I'm at work, and I get a call. It is her. "How are you doing? I feel so bad for you because I kept you up so late."

"I'm fine. Jolt cola has it's medicinal properties, right?" I said. She laughed and we talked of how we would like to get together that night, but she had a previous commitment with an old friend.

I spent that night pacing and cursing myself for feeling so attracted, so bound to this person, so soon. Yet the hope that we could be something more pervaded my thoughts. I wrote a lot of really bad poetry.

The following day I went to the last basketball game of the season and headed immediately to the "Obsession pit." The mad woman greeted me and was all over me, kissing me and telling me how she missed me. It was brilliant. We went to the opera (which is a lovely date). Afterwards we went to her place to talk. I ended up holding her in my arms and kissing her. I played her a tape of the Jazz Butcher Conspiracy;

they singing of angels. When I held her she gave everything, without going too far. I sensed this and responded with passion and yet good taste, I became more than human; I was *power*. Then she spoke. "I love you."

"What?," I said, my head reeling at the implication.

"I love you," she said again slightly resigned. "I have since last semester, I just didn't want to admit it."

At this point I thought, holy hell. And this sweeping emotion swelled within and some moments later I said, "I love you, too."

Okay. So we got to the point in all relationships where one asks: What happens now? I thought she and I had a thing, she voiced similar but there was something missing, it was the "go with me" (to hell, in this case) speech. The commitment thing. And after a while she did ask me to be her steady. I accepted.

The month of March waxed, waned, and dreamily slid by. Somewhere, Lloyd Cole came into play... something about a forest fire... She called me at work nearly everyday (I worked mornings on campus). The days she didn't call, I called her. And we would talk and wish the time away until we could see each other. It was a dream. My grades went to hell. I didn't care.

When I held her I commanded the universe. To hold her was a glorious symphony, filled with majestic and awe inspiring chords, to kiss her was to lock into her soul and become a single soul entity. So bold did I become, to such lofty heights did I pre-tentiously ascend, that I didn't realize the distance I could fall.

Suddenly, we would make plans and she would stand me up. Not a big deal at first, but I began to feel that I was like all the others. Then it got bad. I wanted someone to scream "Emotional Road Kill!" at me. Because that is exactly what I was. Just one more chalk mark on the relationship wall of fame for her. Yet at the time, I was going to be the one that would prove to her that I could conquer her game. I would be the one she would live with forever. I was stupid.

She came home with me for one last beautiful weekend. I was on my turf, and we grew even closer. I was

under the delusion that it was the same for her. Then we got back to Provo. She decided that we were too serious. Or she got afraid, or needed some space, or something. All of which I could deal with, so long as she was honest.

"I can't see you for awhile," she said.

So I said, "Fine, I will go insane not seeing you, but if it will make you feel better, then don't see me."

She called me at work the next *damnday*. But she still didn't want to see me. She fought herself and talked herself out of *her* obsession. I just followed whatever, because I no longer understood normal.

So why didn't I just say "screw it," and blow the gig? Because I *loved* her. She was sunrise, subconscious, and all living things. I had to have her in my life, or life was not complete.

I was gone. I was in love so deep, I would do anything for her just to hear her say that she loved me like she used to. Foolish, I know, but obsession blinds, mutilates, and twists things like reality. Expectations don't necessarily hold water when individuals are involved. I know that I didn't and still don't own her, for crying out loud. She expressed emotion and then decided to reverse her position. *She* was still in my life, haunting and taunting me with hopes and passions galore. I saw a road of eternal bliss stretched out in front. Yet it was blinded by the reality of our separation by geography. I ached.

Then I worked damn hard all summer to purge all emotion for her from my system, eventually exorcising the demon obsession, (or so I thought) by hurtling a small possession of hers into the Pacific Ocean while cursing my own existence.

Currently, women classify me as heterophobic. I can live with that. Because to think that she loved me scares me more than living with the fact that she once controlled my life for three months.

Jon is of Jewish-Italian descent and wears a red fez. He comes from Ogden.

It's All In the Name

by La Wendy Whittekien

H I ZELLA, how are you?" "I'm just fine Gayleen. Did you hear about Charvel and Cleon?"

"Oh my heck I did! I never thought those two would ever end up together."

"I know. It's great. Hey, say hello to Starla and Corinda for me, will 'ya?"

Only in the state of Utah can you hear a conversation filled with these kind of names. Just what is it about Utah that inspires parents to brand their children like, this? The diversity of bizarre names in this State is a phenomenon worthy of considerable study, but due to limited space I will only address the questions "What is a Utah name?" and "How will I know when I find one?"

Identifying Utah names is easy. Simply look for names with the prefixes De, La, or Le, and the suffixes "ette", "ene", or "lyn". Often an indiscriminate "a" is thrown into the end of a name to give it that special Utah flavor. Some names to watch for are Ledonna, Delona, Le Grande, Lamar, and Laverna.

As a child, I remember my mother receiving letters from her friend in Utah. They would be addressed to La Lynn from De Barbara, even though my mother's name is Lynn and her friend's merely Barbara. These letters contained articles on Utah names, and Barbara's own discoveries.

Now that I live in Utah, I have had the opportunity to carry on the tradition. Looking

into the BYU Student Directory, I was overjoyed to find multiple Donnettes, Shellenes, Phaedras, and Lowells. When I attempted to share my excitement with my friends from Utah, I was met with blank stares. Comments such as, "What's so weird about Chesla?" or, "I don't think Rayola is so bad." I tried to point out the humor in these names, but discovered that many people are too close to understand. Their parents are named Janalee and Hayvron. I am not mocking those of you with designer names. My own family tree boasts such classics as Moses and Mane Christiansen. I am merely encouraging an awareness of this cultural custom.

Another Utah phenomenon is the use of the

letter "V" in names. On the BYU faculty list alone, I found a Verel, a Verdon, a Verla and a Vaunda. My question is this: "Did the parents of these people get together and organize a 'strange uses of the letter V in names' contest? What were they thinking? Didn't they realize that their children would be known by these names for the rest of their lives and in government records and the Book of Life, and that they would be stamped with the mark of a Utahn? What if the children eventually want to leave Zion? Will they be cursed, or admired?"

I suppose the creativity of Utah parents should be applauded. Nowhere in the world can you find these naming masterpieces. Perhaps exporting these names would help to boost Utah's economy.

Quotable Middle East Quotes

by Charles Baldwin

"There already is a Palestinian state. It's in Jordan!" (Shamir, Prime Minister of Israel)

"We will not accept, nor ask for, a confederation with the Palestinians." (King Hussein, July 24, 1988)

"We are no more the guardians for the Palestinian people. We renounce our claim to the West Bank." (King Hussein, July 24, 1988)

"God is not a real estate agent." (Muhammad Kamal, former Jordanian ambassador to the United States)

"America is full of politicians, but I have yet to meet a statesman." (Muhammad Kamal)

"Let's sit and talk." (Peace Now)

"Stop the violence." (Peace Now)

"Give them rights! They're human beings." (Peace Now)

"We will trade land for peace." (Peres, Labor party leader. This was the losing campaign slogan.)

"The only good Arab is a dead one." (Meir Khanah, leader of the Khakh party which was declared illegal on the grounds that it espouses racist ideologies. He also seems to be a Neo-Nazi hater who has become what he hates. March 1989, Jerusalem)

"The only thing the modern state of Israel has accomplished in its 40 year history is produce a generation of Hebrew speaking Gentiles." (Meir Khanah)

"Sure, I think we need to talk to the PLO. We should talk to them and say NO! NO! NO! And then between the meetings we'll kill him [Arafat]!" (Meir Khanah, March 1989, Jerusalem)

"We don't need emotionalism or radicalism. We need people who can state the facts and help us arrive at a fair and just solution." (Omar Kadar)

see Quotes on next page

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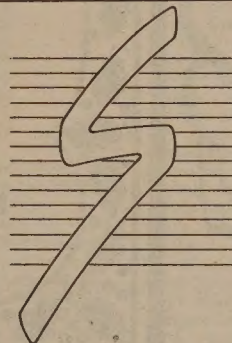
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Top Twenty

1. Fall of The Wall
2. Long showers
3. Late night raps
4. Cool bookends
5. Push-ups
6. Dead leaves
7. CBS
8. Polynesians
9. Checks from home
10. Crowd Noise
11. Pink sneakers
12. Charles Metten
13. Bitchin' Camaros
14. Cream cheese on bagels
15. McDonalds in Albania
16. 64 oz. cups
17. Public Enemy
18. Spontaneous human combustion
19. Rebates
20. Crisp Sweater Weather

BOTTOM TEN

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teriosclerosis, zeal, veal, big hair,
toxic perms, nosebleeds, referees.

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Student Review



Aquarius: You will be spontaneously proposed to by a bespectacled Taurus from Idaho who smells of "Old Spice."

Leo: A wave of uneasiness will pass over you as the doctor who gave you your pre-mission physical sits next to you at the movies.

Taurus: While eating dinner at Sundance you will be spotted by a "Hee Haw" talent scout who will offer you a brilliant career in Nashville. Go back to bed.

Gemini: Your cousin will set you up with a zany guy named Lester who is fond of limericks, velour, and hickies.

Scorpio: While making eye contact with an exotic stranger, you will bump into a tree which will cause your nose to bleed profusely.

Virgo: After sampling the "ethnic special" at the ELWC cafeteria, you notice that stray cats are following you. Quick thinking and American ingenuity save the day as you sell them to the Zoology Department for lab experiments.

Capricorn: Your modeling career will take an interesting turn. You notice that every time your picture is in print, the word "before" is underneath it.

Aries: While eating yogurt raisins in the library you will begin choking. Fortunately that bubbly girl from California that you have been wanting to meet is on hand to perform the Heimlich maneuver.

Libra: While doing research for a family history class you will discover that you are related to Werner Klemperer, better known as "Colonel Klink" of the successful sixties sitcom "Hogan's Heroes."

Pisces: You will be slapped by a cute psychology major while trying to impress her by associating her fashion accessories with Freudian theories.

Sagittarius: Your diary will fall into evil hands. The incident involving the Stover Hall West Wing Relief Society will prompt Standards to form a special investigative committee.

The Middle East Top Ten

by Charles Baldwin

1. Face to Face Negotiations
2. The Jerusalem Center for Near East Studies (BYU Jerusalem)
3. Peace Now Rallies
4. "The Intifada Blues"
5. The Temple Mount / al-Aqsa Mosque
6. "Muddle East" T-shirts
7. Tri-lingual People
8. Moderates
9. Free Elections in the Occupied Territories
10. Blet Sahour

Bottom Ten

1. The Kidnapping of Shiek Obied
2. "New Improved Rubber Bullets"
3. Rubber Bullets
4. Tear Gas
5. Collective Punishment Curfews
6. School closures, even kindergarten
7. Ignorance
8. Racism
9. Strip Searches
10. Border Raids

Eavesdropper

Friday Sept. 17 In front of the J.S.B

One male chauvinist to another: "If I pick out one girl and learn to live with her for 80 or 90 years, then God will bless me with 80 or 90 new ones because he figures I can handle it. First though, you gotta learn to live with one."

November 7 1989 12:32 ELWC

Self assured girl: "We've given ourselves an eleven o'clock curfew on weeknights, and on weekends, whatever it takes to get it done."

November 4 12:47 PM

Romantic guy: "I'd like to kiss, but I can't. I would have kissed that girl last night, but my lips started twitching."

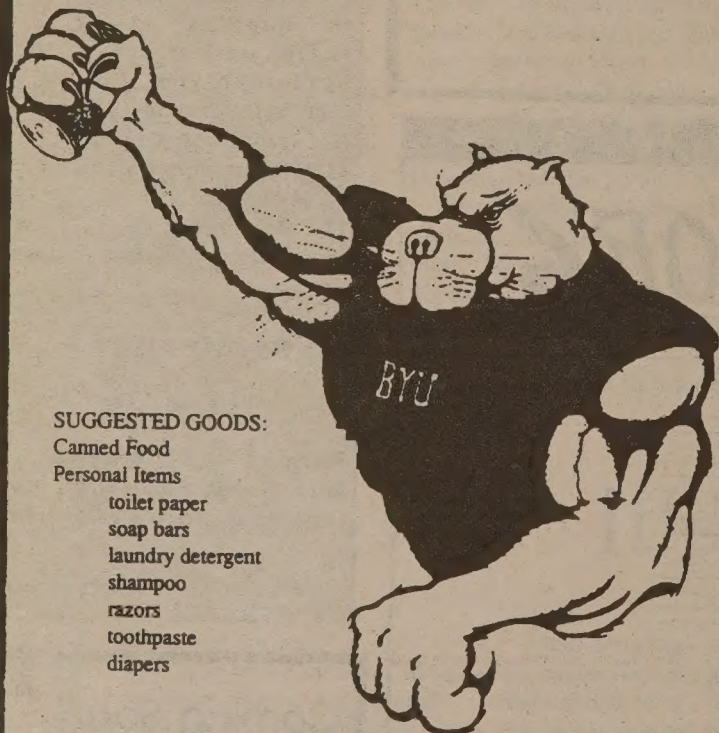
Quotes from page 7

"The Palestinian state is only a stone throw away." (Yassir Arafat)

"The PLO absolutely renounces terrorism" (pronounced tooour-rism). (Yassir Arafat, November 15, 1989 in Geneva's UN offices)

"An eye for an eye and a tooth for a tooth would leave the world blind and toothless." (Gandhi)

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SPORTS

A Quarterback Comparison

by Todd Hamblin

Ever since the fall of 1986, quarterbacks Ty Detmer and Scott Mitchell have drawn comparisons. Both were recruited heavily by BYU, redshirted a year, played a substantial amount in backup roles their freshman year, and earned a starting job at the beginning of their sophomore year. In fact, if Mitchell had not decided to take his talents to Utah, who knows who would be starting for the "Y" now. This article takes a look at both quarterbacks, comparing not only their football statistics, but some of their personal opinions as well.

As of the week ending November 4, Ty Detmer was leading the NCAA in pass efficiency with a rating of 166.3 and was number two in total offense (behind Houston's Ware) at 378.3 yards per game. Mitchell, on the other hand, was leading the nation in touchdown passes with 29 and was third in total offense.

Vital Statistics									
	Ht.	Wt.	Comp.	Att.	Pct.	Yrds	TD	Int.	TO
Ty Detmer	6'0"	175	208	330	63.0	3,541	21	13	3,405
Scott Mitchell	6'6"	235	219	410	53.4	2,967	29	17	2,886

(Detmer) Why did you decide to come to BYU?

I had narrowed my decision down to Miami, LSU, Michigan, ASU and BYU. I chose BYU over the others because it had the same type of offense that I ran in high school, so I thought I could be successful at BYU.

(Mitchell) Why did you decide on Utah?

From the start, I thought my opportunity to be successful as a quarterback would be better at Utah [than at BYU or Stanford]. I felt there would be more personal attention spent on my development and my understanding of the passing game here.

(Both) What does the BYU, U of U rivalry mean to you?

(Detmer) It was no big deal until we lost. Then that's all we heard about for the next three weeks. Now I'm fired up about it. This year it is going to be a different story.

(Mitchell) Having grown up in the shadow of Cougar stadium, I've always felt the rivalry between the "U" and the "Y." I think last year's game [when Utah won 57-28] helped renew the rivalry. I look for a hard hitting game on Saturday.

(Detmer) Do you ever think about winning the Heisman?

I don't think about the Heisman much. You have to be lucky to win the Heisman. It takes a lot of publicity. The player who usually does the most for his team goes unnoticed, especially this year.

(Mitchell) Do you ever think about playing in the NFL?

I'd be lying if I told you I didn't want it—didn't want the chance to play in the NFL. I've always dreamed about that. If the opportunity is there, I'll be the first to take it, and I'll take it as far as I can go.

Where the Boys Are...

by Grant Madsen

I think I was in fourth grade when I first heard the chant, "BYU, BYU, where the girls are girls and the boys are too." I had just started following BYU's football team, and had learned immediately after, that this was not a popular decision with my chums at Wasatch Elementary.

Home was in Salt Lake City, right by the University of Utah. Everyone there was devoted to the U of U in everything that had anything to do with collegiate sports. At school, all of the student teachers came from "the U," as well as most of my teachers. My school friends were the children of school administrators and professors. When people talked sports they talked "U" sports. In my home ward most of the adults had attended the "U" and the men all tried to wear red ties or vests or other paraphernalia on the Sundays during football season—all, that is, except my dad. He wore blue.

I asked him, several years later, why he had chosen to be a "Y" fan in the middle of "Ute country." He made some reference to a higher calling. I imagined it being something like Alma the younger turning down the office of chief judge and considerable political fame to preach the Gospel. Either way, I was converted and dedicated my life to what I considered

the only true and noble football cause around, BYU.

This was no easy decision, though. Persecution bore down on me as I continually defended the truth. I waded through season after season of slams. Some anti-Cougars implied that BYU was full of a bunch of self-righteous seminary teacher wanna-be outcasts from Zion (SLC). Others simply claimed it was a school of sissies and overweight women. Real men went to a real school, the U of U. That's where real women were, too. I must have heard every BYU coed joke ever invented.

But to my great gratification (and as a direct answer to prayer) the last game of the regular season always witnessed a "Y" victory. It was inevitable. It was also phenomenally rewarding. From the end of one season until the beginning of the next I had an automatic retort to any BYU slam. I just recounted the score. When I felt especially indignant, I would give a two or three year total. My favorite year was 1981, when, in response to a crack comparing BYU to the Village People, I said, "112 to 32." The two year total more than spoke for itself.

By high school it was pretty much common knowledge who would win. A few of those original

fellas actually started rooting for the "Y," especially in '84, the national championship year. They said things like, "If the Utes have to lose, at least it will help BYU win the championship." The Utes, of course, did end up losing, 24-14, and BYU won its first national title.

Then came '88. This time the score was 57-28, and I was afraid of talking to anyone in my old neighborhood. "Tithing," I said when I was finally called on the carpet. "Every ten years we give one back." But to my surprise my friends didn't rub it in too much. Perhaps time (and years of living with defeat) had mellowed them.

In a few days the Utes and the Cougars will take to the field again and the battle will rage once more. My team will face the best Babylon (my newest name for the U of U) can produce. I haven't gone so far as to call the Utes Gog, nor their quarterback Magog. I wouldn't even say that Cougar Stadium is a Rocky Mountain version of the Valley of Armageddon. But for me it holds a similar meaning. It is, with rare exception, the day of my triumph. Their chants stop, their faces drop, and every Cougar detractor's tongue must confess that it's very humiliating to lose to a school where the girls are girls and the boys are too.

SR SCOREBOARD

NFL STANDINGS

<u>AFC EASTERN</u>		W	L	PF	PA
Buffalo		7	3	279	217
Miami		6	4	211	226
Indianapolis		4	6	174	192
New England		3	7	181	244
N.Y. Jets		2	8	182	272
<u>AFC CENTRAL</u>		W	L	PF	PA
Cleveland		7	3	250	150
Cincinnati		5	4	211	168
Houston		5	4	246	229
Pittsburgh		4	6	123	240
<u>AFC WESTERN</u>		W	L	PF	PA
Denver		8	2	234	153
Kansas City		4	6	187	208
Seattle		4	6	160	192
San Diego		4	6	166	185
<u>NFC EASTERN</u>		W	L	PF	PA
N.Y. Giants		8	2	229	167
Philadelphia		6	4	210	194
Phoenix		5	5	193	213
Washington		5	5	223	219
Dallas		1	9	139	259
<u>NFC CENTRAL</u>		W	L	PF	PA
Minnesota		7	3	207	168
Chicago		6	4	252	187
Green Bay		5	5	241	245
Tampa Bay		3	7	212	274
Detroit		2	8	180	250
<u>NFC WESTERN</u>		W	L	PF	PA
San Francisco		9	1	291	161
L.A. Rams		6	4	245	218
New Orleans		5	5	236	198
Atlanta		3	7	174	256

PAST

Denver 16, Kansas City 13 Elway completes 4 of 4 passes in the 16th last-minute game-winning drive of his career to offset lackluster until then.

Minnesota 24, Tampa Bay 10 Vikings sack V.T-verde 7 times, have 50 sacks on yr., need 23 to break NFL record. First win for Vikings in open air this year.

Buffalo 30, Indianapolis 7 Colts fumble opening kickoff, next two possessions, game. Colts LB Cornelius Bennett speculating that the fumbles were caused by Colts' long-sleeved shirts: "We were playing a dome team and they were worried about the cold, even though it wasn't even really that cold."

Washington 10, Philadelphia 7 Eagles: 2-14 on third down conversions, at least 8 dropped passes, Cunningham 0 yds. on 4 carries. Skins lose to Dallas one week, beat team that plays like Cowboys the next.

San Diego 14, L.A. Raiders 12 Chargers gain respect, come back from 12-0 halftime deficit. Modest 9-20, 88 yds. 1 int. for J. McMahon.

Cleveland 17, Seattle 7 Browns' 1st win vs. Seattle since '82. Largest 1st to pass 800 career receptions: that's 5 a game for 10 years.

Miami 31, N.Y. Jets 23 Dolphins' K Stoyanovich hits FG almost as long as his name (59 yds.), as Marino leads Fish back from 20-3 deficit. N.Y. Jets OL Sweeney: "I wish I had a voodoo doll at times, to stick pins in his arm." The NFL is a violent place.

L.A. Rams 31, N.Y. Giants 10 Rams' QB Everett completes 18 consec. passes, defense holds Giants to 6 yds. rushing in 10 carries to roar back from 4 game losing streak. Moral lesson of the week from the NFL from

Giants' CB Collins: "Sometimes things can go too well and you get cocky."

Phoenix 24, Dallas 20 Wottafinish: Aikman gets concussion throwing 75 yd. TD with 1:43 left. Cards "Tom" Trails' Tupa responds with 72 yarder with 58 left to win it.

Detroit 31, Green Bay 22 Quick—cover the score and guess who won: Packers 31 first downs, 432 yds., Lions 8 first downs, 128 yds. Detroit coach Fontes: "We lost to...uh...won against a good football team. I almost slipped there. I've gotten used to that word."

San Francisco 45, Atlanta 3 Falcons' only points: most wobbly FG of the season by QB Miller from 25 yds. after K McFadden pulled thigh in warmups.

Chicago 20, Pittsburgh 0 A Tale of Woe for the Steelers: Bears QB Harbaugh outrushed them 56-54. Pitt outscored 199-33 in 6 losses this year, shutout 3 times.

New Orleans 28, New England 24 Saints win battle of the "News" for 10th straight victory vs. AFC.

For the curious among you: We never have the Monday Night Football score because 1) Frank Gifford should retire, and 2) the Scoreboard has to be in before the game's over, and ABC won't reschedule. In case any of our readers are disappointed by this, we've included this week's Monday Night Bowling scores: Paul 167 (this month's unofficial high on lane 17), Mike 154 ("best in a long time"), Bridget 121 (she's had a class), Masakatsu 115, Bill 104, Dave 102, Hao 81, Ge 59. (First time for both of the last two.)

PICKS

I can walk in public again after going 10 for 13 this week. George the quarter did better than average, hitting 7 of 13. Computer technology has been delayed a week, so next time I'll put my picks up vs. "NFL Challenge." Here are my picks for this week's contests, with the coin's picks in *italics*.

Buffalo trounces the Stains by 7. Aikman threw for 20 more yds. this week than Marino, but not next week as Dolphins crunch Cowboys by 8. Saints are good, Falcons less than mediocre, lose by 5. Tigers beat Lions as Cincy beats Detroit by 3. Bears get vengeance vs. Bucs, by 10. Browns make Chiefs blue, win by 6. Philly flies by Vikings by 1. San Diego continues charge vs. Steelers, by 2. Packers could surprise 49ers, but don't, lose by 7. Raiders beat Oilers by 1, at least 5 go on DL. Rams eat Cards by 9. Giants step on Seahawks by 8. Indianapolis ground jets by a TD. Denver tames Skins by 1.

The WEEK IN THE WAC

<u>CONFERENCE</u>	W	L	T	PF	PA
BYU (we're #1)	5	1	0	212	154
Air Force	4	1	0	221	134
Hawaii	5	2	0	271	130
San Diego State	4	2	0	204	186
Colorado State	4	3	0	239	193
Wyoming	4	3	0	189	205
Utah	2	4	0	172	284
UTEP	1	6	0	159	261
New Mexico	0	7	0	134	254
<u>OVERALL</u>	W	L	T	PF	PA
BYU	8	2	0	366	261
Hawaii	8	2	0	399	192
Air Force	7	3	0	369	243
San Diego State	6	3	1	335	289
Colorado State	5	5	1	350	304
Wyoming	4	6	0	240	289
Utah	4	6	0	296	412
UTEP	2	9	0	228	371
New Mexico	1	10	0	253	356

Last week:
BYU 44, Air Force 35 (for those in Guam last wk.)
San Diego St. 27, Wyoming 17
Utah 41, New Mexico 39
Hawaii 34, Pacific U. 26
Colorado St. 52, UTEP 0

This week:
Utah at BYU (Our prediction: BYU beat Air Force, whose croquet team lost to Southern Hawaii's in 1973, whose ping-pong team beat Cal-Poly's a few years back whose only home defeat of 1956 in debate was to the U of U's football team. Therefore, BYU will win by 26.)
UTEP at Wyoming
San Diego St. at Miami (Fla.)
Fresno St. at New Mexico

BYU 44 AIR FORCE 35				
Air Force	14	3	3	15-35
BYU	7	14	14	9-44
		ATA	BYU	
First downs		23	18	
Rushes - yards		71-308	23-114	
Passing		8-20-1	16-27-1	
Passing yards		170	334	
Punts		4-38	2-52	
Fumbles - lost		3-0	1-1	
Penalties - yards		4-25	12-73	
Whiny QB's		1	0	
Time of Possession		40:43	19:17	

Individual Leaders
Rushing - Air Force: Dowis 22-86, Lewis 22-85, Johnson 14-81, Howard 8-33, Gray 3-16. BYU: Whittingham 9-60, Corley 2-15, Bellini 4-14, Mortensen 3-14, Detmer 5-(-12).
Passing - Air Force: Dowis 8-20-1, 170 yds. 0 TD's. BYU: Detmer 16-27-1, 334 yds. 4 TD's.
Receiving - Air Force: Van Hulzen 5-128, Senn 2-35, Zdroik 1-7. BYU: Smith 4-110, Boyce 4-84, Whittingham 3-65, Frandsen 4-61, Nyberg 1-14.
Attendance: 66,089 (new stadium record)

TOP COLLEGE SCORES

- #1 Notre Dame (10-0) smeared SMU 59-6.
- #2 Colorado (10-0) clobbered Oklahoma St. 41-17.
- #3 Michigan (8-1) edged by #12 Illinois 24-10.
- #4 Alabama (9-0) loused LSU 32-16.
- #5 Florida St. (7-2) went to DisneyWorld.
- #6 Nebraska (9-1) crushed Kansas 51-14.
- #7 Miami (Fla.) (8-1) flaboinkered #18 Pitt 24-3.
- #8 USC (8-2) aced Arizona 24-3.
- #9 Tennessee (7-1) unzipped Akron 52-9.
- #10 Arkansas (8-1) beat Baylor 19-10.
- #11 Auburn (7-2) lambasted La. Tech 38-23.
- #13 Houston (7-2) trounced Texas 47-9.
- #14 Texas A&M (7-2) drove cattle.
- #15 Virginia (9-2) checked Virginia Tech 32-25.
- #16 Clemson (8-2) slept. A lot.
- #17 West Virginia (7-2-1) nipped Rutgers 21-20.
- #19 Penn State (6-2-1) tied Maryland 13-13.
- #20 BYU (8-2) look up.
- #21 Texas Tech (7-2) KO'd TCU 37-7.
- #22 Ohio State (7-2) skewered Iowa 28-0.
- #23 Fresno St. (10-0) neutered New Mex. St. 45-5.
- #24 Hawaii (8-2) pounded Pacific 34-26.
- #25 Duke (7-3) bedeviled N.C. State 35-25.
- Last Temple (0-10) tumbled to East Carolina 31-24. On the season the poor Owls have scored 105 points, and have given up 354. Oooh. They're better in basketball.

OPINION

The Arab-Israeli Conflict

An Interview with Dr. Abraham Kaplan

AN INTERVIEW WITH Dr. Abraham Kaplan conducted by Howard Nielson, Jr. Dr. Kaplan is a visiting professor from Israel's Haifa University. He is a prominent political theorist, and has published a number of books on American politics.

SR: What role has terrorism played in the Arab/Israeli Conflict?

I think terrorism has played a considerable role, probably not in ways that most people perceive it. But terrorism cannot be viewed just in military terms. Far from being terrorized, every terrorist action only strengthens the resolve and determination on the part of the Israelis. But terrorism has been effective in economic terms. Its impact on tourism, which is a very important industry in Israel when you think about it in numbers, its impact on our foreign trade. The damage, to say nothing of the tremendous costs in security forces, is considerable and has to be taken seriously. I think Israel now spends a larger proportion of its gross national product on defense than any other country in the world, including the United States and the Soviet Union. It's very, very difficult to continue to make that kind of economic expenditure. That's why I say that terrorism will continue as long as terrorists find that it pays off, and it is certainly paying off in many ways, but not the ways that one would imagine.

SR: Why have Palestinian groups resorted to terrorism?

I think that the role of terror in the Middle East is not what people perceive, but what the terrorists want people to perceive as a movement of national relations. I think it is a part of a continued movement for the destruction of the State of Israel. My saying so rests not just on the obvious circumstances. From the very first moment of the declaration of the State, the Arab states around it rejected it in defiance of the United Nations' partition of land, mounted attacks with all of the Arab armies from every side, and have continued that to this very day. Egypt is the only country in the Middle East that has made peace with Israel in 40 years. The others are still in a state of war. But the Palestinian issue, to my mind, can only be understood in terms of the Arab attitude towards the State of Israel, because all of the talk about the Palestinian State and Arab lands, and all of the other shibboleths of propaganda, don't make sense as soon as you look at their historical content. For 19 years, neither East Jerusalem nor the Golon Heights nor Judea nor Samaria nor Gaza were in Israeli hands. (All of the areas that now are). They were in Arab hands during that whole period of time. There was no movement for Palestinian liberation or a Palestinian State or Palestinian lands. It became a movement only when the lands were taken by Israel, taken partly because they were ours as was the case with Jerusalem, and partly for security as with the Golon Heights.

Not all Israelis perceive the matter in the same way, to be sure. I look at

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SR Art by Lori Nelson



SR Art by Heather Hajek

Fast Times at the Jerusalem Center

by Bruce Jensen, alias Clive "Lofly" Anstruther

I'D ALWAYS KNOWN I'd go someday to Jerusalem on Study Abroad. My sister went and loved it. My friends went and loved it. I went and had a thoroughly schizophrenic relation with it: I loved hating it and hated loving it. It had changed a bit since my sister was there. No longer based in the rather spartan Kibbutz Ramat Rahel, it was now ensconced in the new Deseret Towers—Jerusalem, Resort Campus and future MTC, commonly known as the BYU Center for Near Eastern Studies. Sadly, before I could attend, BYU officialdom had gotten a hold of the program, and institutionalized it to within an inch of its life.

Unsuspectingly, I signed up for winter-spring '89. I figured I'd finish up my Near East Studies major, eat a little schwarma, raise some hell among the fascists and then cruise 'round the world underneath my backpack. I was ready to learn. I was ready to experience new cultures, exotic peoples—anything and everything. But then reality hit me. This was not the golden paradise my sister had told me of. It had evolved into a petty bureaucrat's pipedream. Form took precedence over substance. The students were no longer the stars of the show—they were merely a regrettably small cog in the whacking great machine of the Lord's university (sorry if I sound like a John Bircher on lithium, but that's what it's done to me).

The root of the problem was, as I saw it, a confusion in the fundamental mission of the program. Which took precedence, educating and enriching the student as much as possible, or representing the Church? I know that the Church has promised not to proselyte in Israel/Palestine, but everyone who goes over there, like it or not, is a missionary (I'm thinking about applying for a six-month rebate on my mission). With such a high-profile eye-catching center over there, the Church can't help but attract truckloads of attention and publicity from the locals. Add to this the longstanding Near Eastern tradition of minority religions building only very modest, unobtrusive churches, which we certainly violated, and you've got a rather delicate situation. This decision to create such a building has unfortunately put BYU in a situation where the student's and the Church's interests conflict.

The most obvious effect on the students was a rather brutal dress code: no shorts (except in the gym), socks at all times (even with sandals), clean shaven at all times, etc. You're probably saying "Big schmeal, that's what we've got here." Yeah, but you don't have to change out of your swimsuit before riding home from the beach, cover your legs just to do laundry or shave before dinner.

What made it harder for me is that when the program was safely tucked away on the kibbutz, the students lived in their swimsuits, even wearing them in class, and

nobody gave a flying fetch. Dr. X (the director), finally backed down on the socks-with-sandals rule to avert a bloody uprising, but it was frustrating to have to dress supposedly "so as not to offend the locals" (half of whom run around naked while the other half gladly watch), but in reality to give people the impression that we're supermen.

Dr. X, to his credit, was reasonably willing to compromise in situations like this, but the same couldn't be said about his second-in-command, Bro. X2. He was completely out of touch, unaccommodating and didn't really seem to care about the students. When Dr. X went on the Nile expedition with the group, the three of us who stayed behind (two guys, one girl) decided to cruise down Sinai-way and camp on the beach. Bro. X2 vetoed our plan because he was afraid of the possible scandal which would result if a mixed group of BYU students was seen travelling unchaperoned.

I could see his point; I'd certainly get the wrong idea if I saw some young people travelling together, sleeping in separate tents, staying out of bars, wearing modest swimsuits, etc. Even my offer to wear a U of U sweatshirt didn't work. "They'll know who you are," he said. "They'll see it in your eyes." If that's so, how come nobody congratulated me on the Freedom Bowl win when I was there the previous month? Either my aura needed a checkup or the Sinai-ers' psychic powers were suffering from post-Christmas depression.

The result was that the girl was forced to stay home alone that week (fortunately, she was able to do things with the Arabic students) while Dave and I had a wonderful time giving everybody the impression that all Mormons are homosexuals. Sadly, this wasn't my only run-in with Bro. X2; many others were similarly blown off by him when they brought him their questions and problems. The image of the center was his sole concern, and all else was insignificant.

I seem to have given the impression that the rules were rather harsh. They were—on paper, that is. To put our best face forward, we were saddled with a stringent code of behavior which seemed rather oppressive 'til we realized that no one was really enforcing it. The administrators were too busy doing official-type representative stuff, so it was left to the individual teachers to do it, and most of them were quite laid back.

Most, I say, with one or two notable exceptions (guess who I got stuck with) who actually enforced the letter of the law. Bro. @#v@¥ was a wonder: the man had the most overdeveloped sense of justice since McCarthy. Field trips with him were a foretaste of Hell. He'd prowl the aisles of the bus, confiscating walkmans and busting up mixed couples who sat too close. His most infamous escapade involved standing at the front of the bus with an

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the scene historically. By history, I don't mean going back into biblical times, I mean just looking at the history of Israel over the last thirty and forty years. The state of Israel started when the wars started. If I want to know what somebody is up to, I can't just look to see what they did yesterday, I have to look to see how that action relates to what they did the day before that.

So, if you ask why the Palestinians act this way, I would ask, well, why are the other Arab states pouring money into this kind of action? Hundreds of millions of dollars, and the only answer I can get is they simply will not accept the existence of a Jewish state in what they regard as the Arab sphere of domination. The fundamental issue, as I see it, is this: they feel that 21 Arab states are not enough and one Jewish state is too many.

SR: So ultimately, they are more interested in the destruction of Israel than in the regaining of territory?

Well, they are more interested in the destruction of Israel than in the establishment of another state. And that is clear, not only from previous actions, but from the attitude of the existing Arab states to the Palestinians. Jordan has kicked them out, Syria has kicked them out. They have no footing in Lebanon; no one wants them there. The fact is that there is a Palestinian state. Most Palestinians, the majority of all Palestinians, live in Jordan. And a majority of all Jordanians are Palestinian. That is a Palestinian state; what they are talking about is an additional Palestinian state.

SR: The whole conflict seems to involve a great deal of intolerance and maybe hate. Why is that so?

There is certainly hatred on the part of the Arabs. I do not think there is hatred on the part of the Jews. I could just as well have asked, for me as a matter of memory, and for the younger people from their history books, why was there so much hatred between the Nazis and the Jews, as if that were a mutual thing. You have on one side, people who are hated, and on the other, the hating. I will just give you one concrete image that comes to my mind. I recall seeing on television Golda Meir during the war, speaking to the Egyptians and saying, "I know that you love your sons as we love ours. Why should we pour their blood into the sands?" Thus she appealed for peace.

The Israelis don't refuse to recognize any Arab state, or their religion, or their rights, or anything else. It's the other way around. The Israelis haven't burst into places of worship, as the Palestinians did in Rome, in Istanbul, in other places, including the synagogues. The Israelis haven't murdered Arab Olympic athletes. The Israelis haven't seized Arab schools, and so on. So I beg of you not to speak as if there is a parallel. I think this is one of the most serious mistakes America makes, both in its foreign policy and in its public opinion—equating the victim and those trying to destroy him.

Now when you ask why does hatred play such a part, I could ask in turn, why does hatred play such a part in so many other areas of human life—both geographically and historically. The hatred between Protestants and Catholics in Ireland is very considerable. Jews are not the only victims of that kind of hatred. Mormons have their own history in which you know what it means to have hatred directed against you. There are people who hate blacks and there are blacks who hate whites, for very understandable reasons, I think, in the latter case.

There are hatreds that are operative everywhere, but I don't believe that we deal with hatred by yielding to it. Hatred is very different from the assertiveness and the determination to attain a certain goal. The goal of hatred is nothing but destruction. To give in to it means for the victim to commit suicide and for others to be accessories in that kind of destruction.

But I have an image in my mind, and I invite you to think of it. I've seen, as you also have in America, on television screens, the crowds of tens of thousands of Iranians, with their fists clenched and waving, screaming, "Death to America! Death to Israel!" That is hatred. You have not seen that from Israelis. There are small splinter groups in Israel who hate. They have been removed from the ballot. They have been excluded from the government. They have been tried and convicted and imprisoned. When the time comes that that will be done in Arab states, we will long have attained peace.

In summary, Israel cannot put its survival in the hands of other's promises. As George Washington once said, "It would be folly on the part of any nation to entrust its security to the good will of any other." All that Israel wants is to ensure that there will not be a military force in the surrounding areas. PLO says, "We will give up our army only if Israel gives up its army." But that kind of threat to Israel's security is simply an intolerable one. You cannot live under that kind of a sword. That, I think, is an impossible prospect. It should be recognized that as of now, nobody outside of Egypt even so much as mentions that name of Israel. On its maps or in its public statements, it's "The Zionist entity", it's the enemy, and as long as that attitude exists, any talk of peace is only talk of suicide.

The Israeli Army: Right or Might?

by Derek Larsen

SEEING THE ISRAELI soldiers everywhere everyday, with their machine guns and tear gas canisters draped around their necks reminded me of the sheer power of Israel's military strength. I was stopped by an Israeli Military jeep one chilly day, as I walked down the Mount of Olives, to be questioned "Why are you wearing that Kofeyah? Let us see your identity card." "I am cold," I responded pulling the Kofeyah down from my head. They could see that I was not a Palestinian and they asked to see my passport. I was not doing anything suspicious; only walking back to my apartment. I felt inside how it must feel to young Palestinians to be constantly watched and harassed by the military.

Israel's military strength is the envy of other countries, especially in the Middle East. But with all its power and might, this army finds it difficult to control the Palestinian population in the West Bank and Gaza Strip. In 1967, Israel needed five days to put down the combined forces of Egypt, Syria, and Jordan, and to control the Gaza Strip and West Bank. In 1987-89, the same army cannot restore law and order when faced with stone-throwing youths.

The current prime minister of Israel, Yitzak Shamir, and the Likud party are finding it difficult to deal with the current situation. With all their military experience combined, they are having a difficult time understanding the dynamics of the Intifada and its damaging effects on their own military. After visiting the particularly troubled area of Nablus to speak to some of the soldiers, Shamir's confidence must have been shaken by what he heard and saw. One of the sentences that was repeated over and over by the soldiers in the public meeting with Shamir

was that while Israeli soldiers' morale is getting weaker, the Palestinians are getting stronger day by day, morally and spiritually. Another soldier queried that his democratic values were being destroyed, not only by compulsory military service over an occupied people, but how the army is being sullied, corroded and undermined by the impossible task the government has given it.

The task given to the army is a destructive and a self-defeating one. When it uses fire-power (which I have seen often), and kills demonstrators, it fails in its mission; when it refrains from shooting, and reverts to a policy of beatings (I have also seen this with men, women and children), it is transformed from a glorious army into an angry, and brutalized police force.

Will the Israeli government ever remember the simple truth, which should have been known to them from the days of confronting the British Army in Palestine in 1945-47; that an army can beat an army, but an army cannot beat a people. Israel is learning the limits of power. Iron can smash iron, it cannot smash the human soul. A people's will cannot be calculated as can the number of guns, tanks, airplanes and missiles. Will cannot be quantified!

Israel has never had a problem defending its borders (wherever they may be.) The countless wars have proved that. What Israel cannot defend is itself from 1.3 million people living within its present occupied territory. This is indeed a paradox: The West Bank and Gaza Strip do pose a security threat for Israel—not when they are outside Israel's control, but when they are inside it. One Israeli soldier shares the difficult experience of being asked to stop the will of the Palestinian people:

No one can really know what the whole thing is about until he personally goes there, puts a helmet and a visor on his head and goes out to see and feel the place for himself. You can read the papers and watch the news on TV, and you can even do your best to imagine what the soldiers and the Arabs are going through. But until you see a three-year-old girl crying hysterically simply because she sees you approaching down the street, until you see a grown man literally shaking all over just because you've asked him for his ID card, in short until you see and smell and hear the fear and the hate and the anger, it all remains abstract and distant and not too urgent.

The daily reality of the occupation is immensely complex, being made up of tens of thousands of Arabs at check-points, in demonstrations, and on the streets and alleys of villages, towns and refugee camps. The exceptional results of each day's encounters are known to us all: we read the statistics of dead and wounded in the press. But these are only the newsworthy exceptions; the fuller picture, which never reaches any of us, should look as follows: two Arabs dead, five wounded, 154 kicked, 256 slapped and 97 humiliated.

Peace like war begins and ends in people's hearts. I have learned from talking to both Palestinians and Israelis that they both long for peace. When the Israeli people can join in a majority to speak with their opponents, understanding will emerge. The words of Amos Oz, a prominent Jewish author, provide hope, "In dialogue, we have a chance to succeed. We come in the name of life and peace. And life and peace will prevail!"



COUGAR CABLE CHANNEL

Channel 8 at BYU Channel 24 on TCI
Channel 40 on Insight

TIME	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	TUESDAY
4:00p	NewsBeat	NewsBeat	NewsBeat	INFOTEXT	NewsBeat	NewsBeat
4:30p	U-Net	U-Net	U-Net		U-Net	U-Net
5:00p						
5:30p	NCTV	NCTV	NCTV		NCTV	NCTV
6:00p						
6:30p	Modern TV	Modern TV	Modern TV		Modern TV	Modern TV
7:00p						
7:30p	BYU SPORTS	BYU SPORTS	BYU SPORTS		BYU SPORTS	BYU SPORTS
8:00p						
8:30p						
9:00p	TBA	TBA	TBA		TBA	TBA
10:00p	INFOTEXT UNTIL 8:00a	INFOTEXT UNTIL 8:00a	INFOTEXT UNTIL 10:00a		INFOTEXT UNTIL 8:00a	INFOTEXT UNTIL 8:00a

Come to the "Gobble up the Goodies"
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Catch prizes thrown by Ty Dettmer, Jason Chafetz, and Bob Davis!

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Food!
Fun!

Don't miss this Thanksgiving Spectacular!
Place: The Garden Ct. Time: 12:00 noon on Nov. 21
Be there!

Fast Times from page 10

electric razor, forcing all guys to shave as they got on. What made it worse was how easy the other classes had it. We'd have to endure the sight of Big T. cruising along, top off, walkman on, arm around a girl. . . It was enough to give one homicidal fantasies.

After a short time there, it became clear to us that the Center was the star of the show, not the students. The students were just being used in order to justify its construction. I've been here too long to believe that BYU would shell out \$30-plus million just for the kiddies. There's a dark, sinister secret here that nobody's talking about. Why was it built? What's it going to be used for? Perhaps it's just paranoia, but this sucker's been built to withstand wars, earthquakes, plagues and other ACTS OF GOD. Hmmm.

Now this would all be fine and dandy if it didn't screw the students, but it does so it isn't. We had it too easy over there. We had our own basketball court, weightroom, library, video rooms, laundry, snack bar, movie theater, cafeteria, gardens, etc. all in our little self-contained world. If you wanted too, you could survive quite nicely without ever going into town and unfortunately, some did that. The center served to somewhat isolate and insulate us from the peoples and cultures around us. We weren't a part of the community around us. Sure, we gave the locals jobs, but having a small army of servants waiting on us didn't constitute much of a cultural exchange (it just gave them an opportunity to rob us blind. When we complained to Bro. X2 he told us we should've locked our rooms. We said we did but they have the keys so what's the point? I guess you can't blame them. We deserved it for flaunting our wealth so insensitively). Anyway, I could go on at length on this but deadline is past and I gotta wrap this baby up.

So what can be done to save the program? Sell the center (I'm sure the ultra-orthodox guys would love to buy it off us. Who knows, maybe they'd turn it into a temple and stop hassling the Muslims over the Dome of the Rock). It'd be a shame to see it go. It's a beautiful building. Then again, so's the Taj Mahal, but you wouldn't necessarily want to go to school there. Too many damn tourists (yes, we had tour groups going through the center all the time. Felt like fish in a farging goldfish bowl). Then, get Galbraith and Ogden back and have them run the program the right way. That'd solve most of the problems right there.

Now, I realize that there are many problems in trying to run the center in the best possible way for all concerned. I mean, it's quite difficult to take 170 young people far from home and get them to be serious about school and intercultural experiences and representing the University and the Church. It's just not done. They're going to want freedom, to explore on their own, to have a good time and eat some fela-fel. Unfortunately, they've been put in such a high-profile situation that they're expected to *not* behave like young people and sacrifice fun

for the cause.

This last paragraph is probably going to come as a bit of a shock to those of you who have struggled through up 'til now. I've been asked, "Would you do it again?" And the answer is an unequivocal YES, in a second, even if I had to swim back

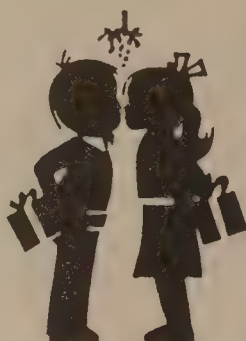
there with a shark on my butt only to be met by Bros. X2 and @#%¥, smiling sadistically. Why was it so good? Like I said before, you can't get 170 young people together without some serious festivity breaking out. After I decided to blow off school and concentrate on having a good

time, it just got better and better. The other people over there have become my best friends and the fun times we had have quickly seemed to obscure all the bad parts of the program. In fact, it was rather hard to remember all the bad things (and believe me, I've just scratched the surface) so I

could write this article; they just didn't really seem to matter anymore.

So my advice to you is go. Do whatever it takes to get over there. Relax, enjoy yourself and make a lot of friends. That's what you'll remember most.

Merry Christmas & Happy New Year from Mistletoe Unlimited



Mistletoe Unlimited

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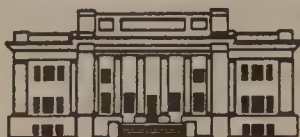
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ARTS & LEISURE

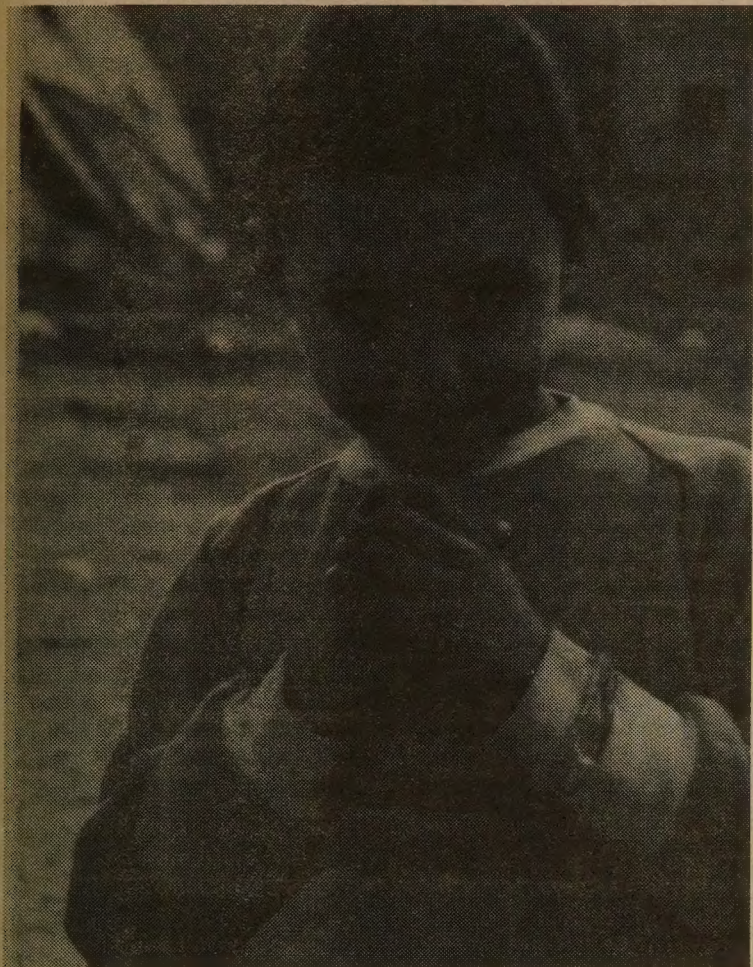


Photo Essay: Life in Palestine

by Michelle Stowell and Julie Curtis

Editor's Note: Michelle has lived in Jordan, and she spent Winter Semester, 1989 at the Jerusalem Center studying Arabic.

IN JERUSALEM we visited a Palestinian orphanage. I didn't want to see it until I was there among the children of a land torn by fifty years of war. At first they were shy, but then they came to me saying mama and begged me to hold them. These children are strangers to love, and they hunger for it.

They speak of their parents who are dead or imprisoned by the state of Israel. Their brothers are part of the *Intifada*, the uprising, or perhaps they have given lives to its cause. Though their need for human touch and love is childlike, they are forced to grow up quickly in the face of war and life's pain. In them I saw a nationalism that I, a university student, had never understood. You see, they have no parents, no family, no home, not even a country. But they have Palestine, and they eat, drink and sleep it.

When we visited them again, they ran to us and licked Palestinian flag stickers to our cheeks. While they clung to us like children, they spoke as adults of the justice and injustice and the victory of their Palestine.

It is hard to write of Palestine and Israel without becoming emotional. I grew up in a home where Judaism and the state of Israel were revered. When I saw the people of Palestine, I realized that there are two sides to every conflict, that these are good people, with hopes, aspirations and lives like mine. I know it is wrong for one people to lose everything to the rights of another people.

In Israel young men at age eighteen are handed a gun and told to go to a Palestinian village and keep peace. They are eighteen and strong and proud and patriotic. Yet they are impulsive and egotistical and scared, just as any eighteen year old boy, so what will they do when someone throws rocks at them, and they are holding a gun?

I do not blame Israeli boys for the injustices that happen, but the things that happen are wrong, and I'm not sure who to blame. I saw soldiers push over an old woman's fruit stand without provocation, simply because she was Palestinian. I saw them shoot teargas into a family's house when there were children inside. I was angry because I knew that my tax dollars had bought the teargas, the guns, the injustices that went on.

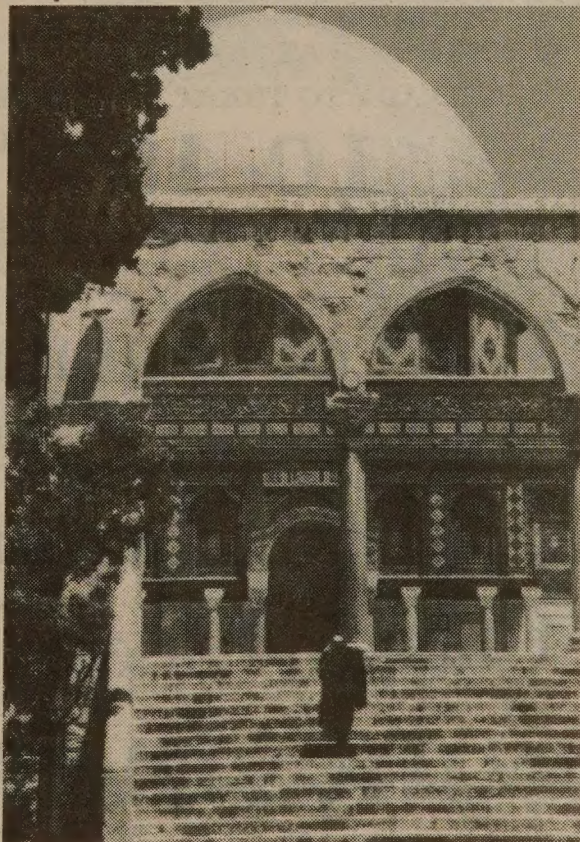
Though both Palestine and Israel have rights to the land, and though the political controversy is confusing, there is no gray area in unjustified harassment, violence and death. There is no gray when a people are denied their rights in their own home, when that home and education are taken away and nothing is left but the dream of a land called Palestine.

The Temple Mount is a very interesting site. On its top sits the Dome of the Rock, the Islamic monument where, historically, Abraham went to sacrifice Isaac, and Mohammed ascended into heaven. Solomon's temple once stood on this hill, and Jews believe its Holy of Holies remains somewhere on the Mount. Near the Dome is an Islamic mosque, and to the side is the Wailing Wall, a wall of the old temple.

It is strange and beautiful to see the Jews worshipping at the Wall, next to the Arabs cleansing themselves in preparation to entering the mosque. They can worship side by side in relative peace.

The war in Palestine-Israel isn't so much a religious war as a political war over human rights denied and demanded on both sides. A variant culture, religion or place somehow dehumanizes each side to the outside world, and it is not human individuals who are killed, but numbers of pagan terrorists whose life is all war anyway.

War is the reality of life to Palestinians, and to Israelis. We Americans may sit back and look at it empirically and not feel the pain, hatred, death and evil that are the war. After my time abroad an acquaintance said to me, "As a Christian, I side with the Jews." He didn't know what he said. Jews are killing Palestinians—Moslem and Christian Palestinians. Christians, Moslems and Jews are being killed, and it isn't simple to "pick a side." This is war, and we must not pretend to understand when we really do not. But we have the responsibility to try.



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Tickets went on sale November 1, 1989, in the Wilkinson Center

On Rushdie, Khomeini and Middle Eastern Censorship



by Paula I. Nielson

SR Art by Lori Nelson

ARTICLES DECRYING KHOMEINI's death threat to the author of the controversial novel *The Satanic Verses* continue to appear in journals and magazines long after the headlines have faded and Khomeini has passed on to the grave. These articles have been disturbing as they continue to show ignorance about the Middle East, Islam and the Khomeini-type of Middle Eastern character. As a follow-up to a review of Salman Rushdie's novel (*Student Review* April 12, 1989) it seems prudent to clarify some of these issues that I have briefly handled in jest.

First of all, it is evident that the majority of the world knows little about the Middle East, and even most of those who have gained some knowledge are tainted in their understanding. The East is the East, and although we have religious roots there, Western thought and principle has evolved far from its Eastern beginnings. We cannot, therefore, know Islam and Middle Eastern motivations through our Westernized Judeo-Christian culture.

While Rushdie has written a novel which is not in essence an attack on Islam, the use of Islamic

images and his own atheism is disturbing to the Muslim population. A Muslim's support or criticism of Islam is not a private matter under Islamic law, but a public concern.

Khomeini's government attempted to deal with the world as the early Muslims did over a thousand years ago. Once we realize that Khomeini took his people back in time to an era that completely revolved around a religious socio-political apparatus, and that he re-established Islamic law as opposed to the Western law in place under the Shah, we can begin to understand Khomeini's vantage point. The West, not able to understand and therefore not able to easily control the East, has systematically fractured the Eastern socio-political structures, replacing Islamic law with imposed Western constitutional systems, Islamic education with Western educational systems, and Islamic financial methods with Western economics.

It is not surprising then, that Khomeini's revolution would shrug off the overcoat of foreign dominance and replace it with the medieval Islamic cloak. It is also not surprising that millions of Iranians chose to follow Khomeini backwards to a time that preceded the imposed Western methods. The Iranian masses of uneducated peasants had not fared well under the Shah's forced Westernization, but the Shah was more concerned about his public image in the West than his failing peasants. Only the wealthy, the modernists, the well-connected, or the well-educated gained from Iranian Westernization. The poor were unable to enter the modern arena and compete or survive, and moreover, they could not understand the nation's distancing from religious fundamentals.

For the majority of Iranian peasants who still lived in an ancient Islamic culture, this program of modernization was evil, oppressive and frightening. Khomeini offered these people the protection of their cultural traditions and the security of their life free from competition with Westernized foreign ways.

What is most disturbing about the Rushdie affair is that Khomeini reached outside of Iran, attempting to apply his new-found medievalism in international territory. This touched upon our rights to live our lives according to our own cultural principles, and we indignantly voiced our right to self-determination and our anger with Khomeini. The irony here is that the chief complaint of Khomeini and other third-world rebels is that we had reached into their worlds and crushed their self-determination and cultural principles.

But why Rushdie? Many have written much worse and have been

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please see **Rushdie**
on next page

Intifada Blues

by Amin Farid (alias Blake Ricks) and his socially conscious friends

This is a song of oppression
A song for you and me.
A song about a suppressed nation
Just longing to be free.
The battles have reached the streets.
I feel it starting to heat,
Where children die for the cause
Caught in Israeli jaws.
Intifada, whoa Intifada.

Tear gas don't make you high;
It only makes you cry.
They say rubber bullets don't sting,
But baby my ears ring
With the cries of children at night,
Dying in this fight.
And is it so wrong for a nation
To seek its destination.
Intifada, whoa Intifada.

(Chorus)
When I see smoke rising
from Jersusalem's Old City's Walls,
I can't see these old walls tumbling
Under pressure to halt the cause.
It seems there's no solution,
But we'll hold our heads high.
And if we keep on dying,
It's the bloody price we'll pay.
Intifada, whoa Intifada.It seems
there's no solution,
But we'll hold our heads high.
And if we keep on dying,
It's the bloody price we'll pay.
Intifada, whoa Intifada.

This is a song of oppression
A song for you and me.
A song about a suppressed nation
Just longing to be free.
The battles have reached the streets.

I feel it starting to heat,
Where children die for the cause
Caught in Israeli jaws.
Intifada, whoa Intifada.

We're tired of this occupation;
Living like a refugee.
We want self-determination,
Where we can live to be...Free from
soldiers who roam our streets,
And take our children to beat.
Mothers sit back and weep;
And anger is getting hard to keep.
Intifada, whoa Intifada
Whoa Intifada.

Rushdie from previous page

more widely read. Rushdie insults Khomeini in his novel and threatened the continued adherence to his leadership at a precarious time. But more importantly, it was an opportunity for Khomeini to publicly prove the total return to medieval Islam, including the applying of medeival Islamic legal measures such as those against apostasy and any threat to the State of Islam. While Islam is historically tolerant of other religions, apostasy was the most grievous of sins. As one who once shared the faith, but has gone astray, Rushdie committed a cultural taboo under the influence of his Westernized freedom of expression. His embracing of the West called for punishment in the eyes of an Islamic fundamentalist hostile to the West.

Although Khomeini is gone, the fundamentalist fervor is alive and continues to grow in the Middle East. While our anger is often justified, we need to move beyond hostility to comprehend such threatening actions if we are to gain some sort of peace in the Middle East. We also cannot expect the entire world to embrace Western ways and leave their cultures behind, as the case of Iran has proven. We will have to accept the banning of some of our books in areas that do not culturally share our dislike of censorship.

Ms. Neilson is currently pursuing a Ph.D. in Middle East Studies-Anthropology at the University of Utah.

Editor's Note:

The Editor and Staff of Arts and Leisure express their thanks to Pat McGovern for his valuable contributions to last week's article on the Velvet Underground, "Divine Decadence." Thank you, our Mesa, Arizona correspondent.

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the CALENDAR

Theatre Guide

Symphony Hall, 123 W. South Temple, SLC, Tickets: \$10.00-17.00, \$5 student, 533-6407
Capitol Theatre, 50 W. 200 South, SLC, Tickets: 533-6494 or 533-5555
Salt Lake Repertory Theatre (City Rep), 148 S. Main, SLC, Tickets: \$8.50, 532-6000
Townsquare Backstage, 65 N. University Ave., Provo, Tickets: \$15.00, 377-6905
The Salt Lake Acting Company, 168 W. 500 N., SLC, Tickets: \$11.00-20.00, 363-0525
Hale Center Theatre, 2801 South Main, SLC, Tickets: \$4.00-6.00, 484-9257
Pioneer Theatre Company, 300 S. University, SLC, Tickets: Mon.-Thurs. \$10.00, \$15.00, \$16.50, Fri.-Sat. \$11.00, \$11.00, \$16.50, \$18.00, Matinee performances \$8.00, \$13.00, & \$14.50, 581-6961
The Egyptian Theatre, Main Street, Park City, Tickets: \$10.00, 649-9371

Wednesday, November 15

Lecture:

"Dating," Counseling & Development Center, 151A SWKT, 1:00 p.m.
 "Test Taking Without Anxiety," 151A SWKT, 3:00 p.m.

Theatre:

"The Three Musketeers," Pioneer Theatre Company, 8:00 p.m.
 "Thank You Papa!" Hale Center Theatre, 8:00 p.m.

Film:

International Cinema, 250 SWKT
 Lecture on "Otello" 3:15 p.m.
 "Otello" 3:45 & 9:05 p.m.
 "Say Amen, Somebody," 7:05 p.m.
 "The Navigator," Scera Theatre, 745 S. State, Orem, 7:30 p.m., \$2.50 w/ Int'l Cinema card, 225-2560

Music:

Chamber Orchestra, de Jong Concert Hall, HFAC, 7:30 p.m., Tickets: \$3.00 w/I.D., 378-7444
 Faculty Vocal Recital: Lois Johnson, Madsen Recital Hall, HFAC, 7:30 p.m., Free!
 Student Vocal Recital: Stephanie Wood, Madsen Recital Hall, 6:00 p.m.
 Temple Square Concert Series: U of U Wind Symphony, Assembly Hall, SLC, 7:30 p.m., Free!

T.V.:

"Moyers: The Public Mind," 9:00 Channel 7, Part 2 of 4

Thursday, November 16

Lecture:

"Overcoming Procrastination," Counseling & Development Center, 151A SWKT, 12:00 noon
 "Stress Management," 151A SWKT, 1:00 p.m.

Theatre:

"Tintypes," Pardoe Drama Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "The Dreambuilders," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "The Three Musketeers," Pioneer Theatre Company, 8:00 p.m.
 "Hot L. Baltimore," Babcock Theatre (downstairs at Pioneer Memorial Theatre), 8:00 p.m.
 "Thank You Papa!" Hale Center Theatre, 8:00 p.m.
 "Ghosts," by Henrik Ibsen, Walker Hall, Westminster College Campus, 1850 S. 1300 E., SLC, 8:00 p.m., Tickets: \$7.50, 583-6520

Film:

International Cinema, 250 SWKT

"Say Amen, Somebody," 8:00 p.m.

"The Navigator," Scera Theatre, 745 S. State, Orem, 7:30 p.m., \$2.50 w/ Int'l Cinema card, 225-2560

Music:

"Chicago Brass," de Jong Concert Hall, HFAC, 7:30 p.m., Tickets: \$7.00 w/I.D., 378-7444
 Organ Recital Series, JSB Auditorium, 12:00 noon, Free!

Dance:

Dancensemble Showcase, 185 RB, 7:30 p.m., Tickets: 378-5086

Miscellaneous:

World Fast Day, sponsored by OXFAM America, fast for world hunger today, send contribution to P.O. Box 4458, Boston, MA, 02211

Friday, November 17

Lecture:

"Time Management," Counseling & Development Center, 151A SWKT, 11:00 a.m.
 "Value Clarification," 151A SWKT, 1:00 p.m.

Theatre:

"Tintypes," Pardoe Drama Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "The Dreambuilders," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "The Three Musketeers," Pioneer Theatre Company, 8:00 p.m.
 "Thank You Papa!" Hale Center Theatre, 8:00 p.m.
 "Ghosts," by Henrik Ibsen, Walker Hall, Westminster College Campus, 1850 S. 1300 E., SLC, 8:00 p.m., Tickets: \$7.50, 583-6520
 "Hot L. Baltimore," Babcock Theatre (downstairs at Pioneer Memorial Theatre), 8:00 p.m.

Film:

International Cinema, 250 SWKT
 "Say Amen, Somebody" 3:15 & 7:35 p.m.
 "Otello," 5:15 & 9:35 p.m.
 "The Navigator," Scera Theatre, 745 S. State, Orem, 7:30 p.m., \$2.50 w/ Int'l Cinema card, 225-2560

Music:

Symphonic Band, de Jong Concert Hall, HFAC, 7:30 p.m., Free!
 Joint Vocal/Viola Recital, David and Donna Dalton, Coray Auditorium, MSRB, 7:30 p.m., Free!
 Utah Symphony "Salute to Youth," 8:00 p.m., Tickets: \$6.00-\$12.00
 Student Vocal Recital: Rebecca Nelson, Madsen Recital Hall, 7:30 p.m., Free!

Dance:

Dancensemble Showcase, 185 RB, 7:30 p.m., Tickets: 378-5086

Sports:

Women's Swimming, BYU vs. UNLV, 6:00 p.m.
 Basketball, BYU vs. Holland National Team, Marriott Center, 7:35 p.m.

Miscellaneous:

ART BOX

The Secured Gallery, HFAC, Ed Maryon, U of U art professor, recent works, weekdays 9:00 a.m.-5:00 p.m., extended hours to 9:00 p.m., Tues.-Thurs., through Dec. 29
B.F. Larsen Gallery, HFAC, Christmas Art Exhibit, daily 7:00 a.m.-10:00 p.m., through Dec. 29
The Loge Gallery, Pioneer Mem. Theatre, U of U Pierpont Gallery (156 W. Pierpont Ave., 363-4141)
Hanson Planetarium, 15 S. State, SLC, "Horizons in Space: A Photographic Adventure," through Dec. 1
Springville Museum of Art, 126 E. 4th S., Springville, Tues.-Sat

"Onyx" live at Caddy's, 8:00 p.m.-12:00 midnight

Saturday, November 18

Theatre:

"Tintypes," Pardoe Drama Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "The Three Musketeers," Pioneer Theatre Company, 8:00 p.m.
 "An Evening of Rodgers and Hammerstein," City Rep, 7:30 p.m.
 "Thank You Papa!" Hale Center Theatre, 8:00 p.m.
 "Ghosts," by Henrik Ibsen, Walker Hall, Westminster College Campus, 1850 S. 1300 E., SLC, 8:00 p.m., Tickets: \$7.50, 583-6520
 "Hot L. Baltimore," Babcock Theatre (downstairs at Pioneer Memorial Theatre), 8:00 p.m.

Film:

International Cinema, 250 SWKT
 "Otello" 3:00 & 7:20 p.m.
 "Say Amen, Somebody" 5:20 & 9:40 p.m.

Music:

Deseret String Quartet, Madsen Recital Hall, HFAC, 7:30 p.m., Free!
 Temple Square Concert Series: United States Air Force Band of the Golden West, Assembly Hall, SLC, 7:30 p.m., Free!
 Utah Symphony, David Ogden Stiers conducting, Joseph Silverstein guest violinist, 8:00 p.m., Symphony Hall, Tickets: \$12.00-\$35.00, 533-NOTE

"Onyx" live at Caddy's, 8:00 p.m.-12:00 midnight

Sports:

Football, BYU vs. Utah, Cougar Stadium, 12:00 noon
 Women's swimming, BYU vs. Northern Arizona, 1:00 p.m.

Sunday, November 19

Lecture:

"In the Shadow of the Acropolis: A Slice of Life and a Slice of Death," by Dr. John Herrmann of Museum of Fine Arts, Boston, 3:00 p.m., for exhibition of classical Greek art now showing in Utah Museum of Fine Arts, U of U campus

T.V.:

"A Tale of Two Cities," a Masterpiece Theatre presentation, 9:00 p.m., channel 7, part 1 of 4

Monday, November 20

Lecture:

"Self Appreciation," Counseling & Development Center, 151A SWKT, 12:00 noon
 "Test Preparation," 151A SWKT, 3:00 p.m.

Theatre:

"Thank You Papa!" Hale Center Theatre, 8:00 p.m.

Sports:

Women's Volleyball, BYU vs. Arizona, SFH, 1:00 p.m.

Miscellaneous:

Bill Cosby in concert! Salt Palace, 8:00 p.m., Tickets: \$16.50, 467-5996, 1-800-888-TIXX

Tuesday, November 21

Lecture:

Honors Forum: Chauncey C. Riddle, 11:00 a.m., 321 MSRB
 "Choosing a Major," Counseling & Development Center, 151A SWKT, 10:00 a.m.
 "Harmonizing in the Holidays," 151A SWKT, 11:00 a.m.

Theatre:

"Tintypes," Pardoe Drama Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447

Music:

Folk Ensemble, Madsen Recital Hall, HFAC, 7:30 p.m., Free!
 Organ Recital Series, JSB Auditorium, 12:00 noon, Free
Sports:
 Swimming, BYU vs. UNLV, 4:00 p.m.
 Women's swimming, BYU vs. Hawaii, 4:00 p.m.

Wednesday, November 22

Theatre:

"Tintypes," Pardoe Drama Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447

Music:

Editors' Choices:

"The Guided Bat," Ballet West, Nov. 10-18, 8:00 p.m.
 Honors Forum: Chauncey C. Riddle, Tues. Nov. 21, 11:00 a.m., 321 MSRB
 Verdi's "Otello," International Cinema this week
 Utah Symphony, David Ogden Stiers conducting, Joseph Silverstein guest violinist, Nov. 18, 8:00 p.m., Symphony Hall
 Utah Symphony scores again with The Academy of St. Martin in the Fields, conducted by none other than Neville Marriner, Wed., Nov. 22, Symphony Hall

Utah Symphony: if you're here for the holidays, this will make it all worth it—Sir Neville Marriner will conduct the world famous Academy of St. Martin in the Fields at 8:00 in Symphony Hall. They'll be playing Weber's Overture to *Euryanthe*, Vaughan Williams' Symphony No. 5 in D Major, and Beethoven's Symphony No. 7 in A Major. Tickets for this once-in-a-lifetime opportunity (unless you are in London frequently) range from \$15.00 - \$40.00, 533-NOTE

Thursday, November 23

Theatre:

"Tintypes," Pardoe Drama Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "The Dreambuilder," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447

Miscellaneous:

HAPPY THANKSGIVING!

Friday, November 24

Theatre:

"Tintypes," Pardoe Drama Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "The Dreambuilder," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "A Christmas Carol," Hale Center Theatre, 8:00 p.m.
 "The Other Wise Man," City Rep, 7:30 p.m.
 "The Foreigner," Egyptian Theatre, 8:00 p.m.

Music:

Temple Square Concert Series: Christmas Lighting Ceremony, 5:30 p.m. in the Tabernacle, SLC, program by the Mormon Youth Symphony and Chorus
 Temple Square Concert Series: Viewmont High School combined choirs, 7:30 in Tabernacle

Sports:

Basketball, BYU vs. Siena, Marriott Center, 7:35 p.m.

Saturday, November 25

Theatre:

"A Christmas Carol," Hale Center Theatre, 8:00 p.m.
 "The Other Wise Man," City Rep, 7:30 p.m.
 "The Dreambuilder," Margetts Arena Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447
 "Tintypes," Pardoe Drama Theatre, HFAC, 7:30 p.m., Tickets: \$4.00 w/I.D., 378-7447

Music:

Temple Square Concert Series: Madison High School Bel Cantos, 7:30 p.m., Assembly Hall, SLC

Sports:

Basketball, BYU vs. Eastern Washington, Marriott Center, 7:35 p.m.

FILM BOX:

Scera Theater:

745 S. State, Orem, 225-2560
 "The Navigator," 7:30 p.m. through Thurs. Nov. 16
 "Dead Poet's Society," 9:00 p.m. through Nov. 16
 "The Little Mermaid," starts Nov. 17, call for times
 Tickets: \$4.00, \$2.50 w/ Int'l Cinema card
 Tues. Bargain Night! All seats \$2.50